

YOUTH  
AND  
THE CHURCH

CYNTHIA PEARL MAUS



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Youth and the church





# YOUTH AND THE CHURCH

A Manual for Teachers and  
Leaders of Intermediates,  
Seniors and Young  
People

By

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Missionary Society

Fourth Edition



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This book is affectionately dedicated to my  
mother and father,  
Mr. and Mrs. R. D. Maus



## FOREWORD AND ACKNOWLEDGMENTS

THE problem of religious education in all its phases has been given wider consideration during the last quarter of a century than in all the rest of the reformation period combined. There is hardly a type of work in the realm of Christian education upon which one or more books have not been written.

The standards recently adopted by the Sunday School Council of Evangelical Denominations for work with young people in the local church call forth another which the author hopes may be at least suggestive to churches desiring to unify the leadership and correlate the program of Christian education for the youth of the church.

In the preparation of this manual for teachers of Intermediate, Senior and Young People's classes the author gratefully acknowledges her indebtedness to the works of Professors Coe, Starbuck, Athearn, Weigle, King and Butler; to Dr. Ward C. Crampton and Margaret Slattery; to Messrs, Hartshorne, Alexander and Foster; to the published questionnaire and replies presented by Dr. Wade Crawford Barclay to the members of the Sunday School Council; and to the "Canadian

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Standard of Efficiency Tests for Boys," "Canadian Girls in Training," and the "American Standard Program for Boys."

Besides such acknowledgments as are made in the text, the author wishes to express her thanks to the members of the Young People's Work Committee of the Sunday School Council; to the Secondary Division Council of the Bible School Department of the American Christian Missionary Society; and to a host of friends and teachers of young people the continent over, whose conference and co-operation has made possible this book. To all who have helped in any way, the author is deeply grateful.

C. P. M.

CINCINNATI, O., Jan. 1, 1919.

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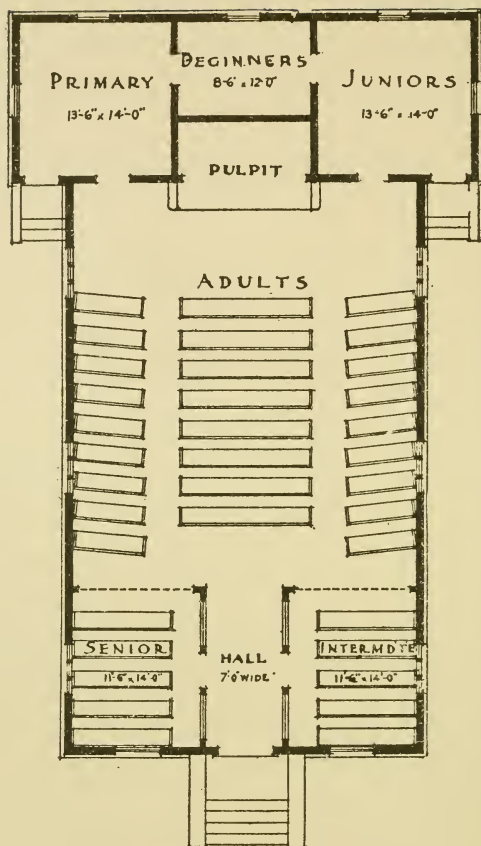
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PLAN I.\*

R. H. Hunt, Architect, Chattanooga, Tennessee.

Plan I. is an improvement and enlargement of the traditional one-room building. It offers fair equipment for schools numbering fifty to one hundred.

\*P. E. Burroughs, *Church and Sunday School Buildings* (p. 43).

## INTRODUCTION

THE task of Christian education and evangelization is coming more and more to be regarded as the work of the church. Separate organizations (Brotherhoods; missionary, aid and young people's societies; young ladies' circles and guilds, triangle clubs and mission bands) are gradually being submerged in the larger life of the church itself.

Indeed, so far has this idea of unification and correlation progressed that many churches are now organizing all their educational, evangelistic, missionary and benevolent work on the basis of departments of church life, rather than on the basis of a half-dozen or more unrelated and more or less independent organizations. It is indeed a hopeful sign, for the church—not Brotherhoods; missionary, aid and young people's societies; circles, guilds, bands and clubs—is the instrument that Jesus founded and through which his Kingdom-building enterprise is to be carried to the last man, woman and child in the world.

The church contains people of all ages. The young, not yet old enough for formal membership in the body of Christ, but who are being nurtured

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by the church into the likeness of Christ, are they not the children of the church? Rapidly maturing boys and girls and young people making their life choices, accepting Jesus as a personal Saviour and Guide, being trained for and enlisted in His service, are they not the youth of the church? The men and women of maturer years, carrying the full burden of responsibility for the evangelization and Christianization of the wide, wide world, are they not the men and women of the church? Why, then, the need of separate men's and women's, young people's, boys' and girls' and children's organizations, related to, but not necessarily including, the whole body of the church? Can not the church, organized on the basis of departments of church life, each departmental group corresponding to a natural life period and administered under one leadership and supervision, carry on all the educational, evangelistic, missionary and benevolent work of the church without a multiplicity of more or less independent, unrelated and uncorrelated organizations?

There is a constantly increasing belief on the part of the churches of Christ everywhere that such a program of organization would forward the work of the Kingdom for all time. Suppose it should mean the loss of some of the terms that through the years we have grown accustomed to and that are dear to us; would it matter much, if, through such a unification and correlation of all the

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agencies of Christian education and evangelization, the work of the Kingdom of our Master went increasingly on?

Personally the author would be willing to see the terms "Sunday school," "Endeavor society," "mission band," "circle," "triangle club," etc., dear as they are, disappear entirely from our church nomenclature, if in so doing the term "church" might come to have an increasing interest, emphasis, love and significance in the lives of young people. The author has tested groups of young people in every section of the United States, and has yet to find a single boy or girl in the adolescent years who is being trained to *think* and *speak* in terms of the church. Ask any group of church young people anywhere what organization they think of when you say *Christian education*, and they will reply, "The Sunday school," or "The church college." Ask them what term they think of when you say *training for service*, and they will respond, "Christian Endeavor," "Epworth League," or "Baptist Young People's Union." Ask them what organization they think of when you say *missions*, and they will reply, "Young Ladies' Circle," "Mission Band," "Triangle Club," etc. In five or more years of testing now, the author has yet to hear an individual or a group respond, "The church;" and yet it was the church, not auxiliary organizations, to which Jesus referred when he said: "Upon this rock I will build my

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church, and the gates of Hades shall not prevail against it.”

The natural units of organization for correlating the educational, evangelistic, missionary and benevolent work of the church will be found in the grading of the modern church school, for the departments of the church's school are based upon natural life periods—the Cradle Roll (infancy), the Beginners (early childhood), the Primary (middle childhood), the Junior (later childhood), the Intermediate (early adolescence), the Senior (middle adolescence), the Young People's (later adolescence), the Adult (maturity), and the Home Department (the aged and shut-ins). Why can not these departments, organized from the church point of view, properly supervised, administered and equipped, become the basis of organization for all that is done by the church for and with each natural group? The growing sentiment in favor of the plan is a healthy indication that a unified and correlated program of Christian education and evangelization is to be the policy of the church of the future.

In the chapters that follow, the author has attempted to give not only a survey of the growth and development of organized work with young people in the local church, but to suggest a plan and program by which the educational, evangelistic, missionary and benevolent work of the church with its youth may be unified and correlated in

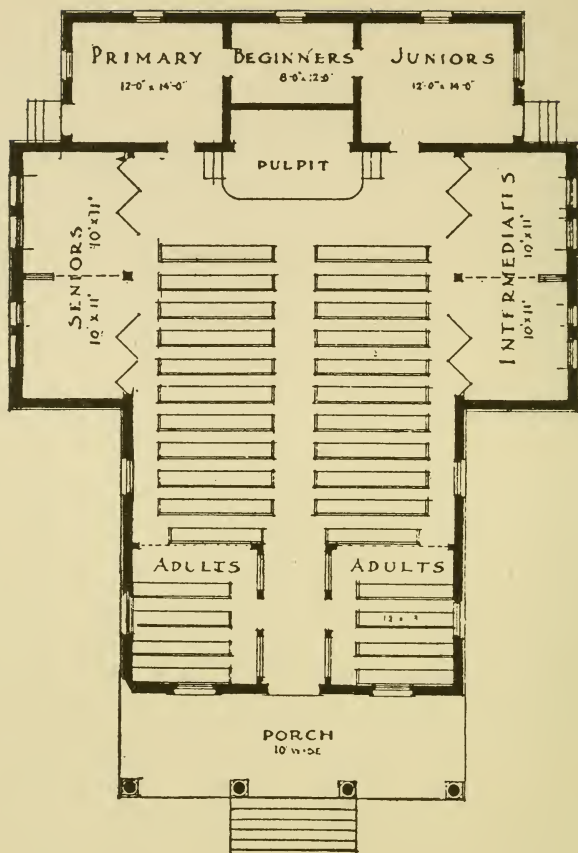
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such a way as to make the church, and not auxiliary organizations, central in the thinking of boys and girls and young people.

With the hope that pastors, church officers and teachers and leaders of young people may find, in the chapters that follow, some suggestions that will guide them in working out a unified and correlated program of Christian education for the YOUTH OF THE CHURCH, this book is respectfully submitted.

CYNTHIA PEARL MAUS.



PLAN III.\*

R. H. Hunt, Architect, Chattanooga, Tennessee.

In Plan III. we have an extension of Plan I., two rooms being added on each side of the auditorium. This plan provides nine classrooms and offers ample provision for schools enrolling one hundred and fifty.

\*P. E. Burroughs, *Church and Sunday School Buildings* (p. 45).

# I

## THE REORGANIZED SECONDARY DIVISION

IN order to fully understand the "why" of the new group organizations among young people, it will be necessary to think through together the growth and development of the educational work of the church through its church school, for the Secondary Division of the church's school, like every other division, has grown through a period of eight or ten years to its present development. Just as the years from 1902-1908 mark the evolution of the Elementary Division, and the years from 1905-1914 the evolution of the Adult Division, so also the years from 1907-1917 mark the evolution of the present reorganized SECONDARY DIVISION.

Prior to the year 1900, departments were unknown in the Sunday-school world. The great majority of schools maintained a Primary or "infants'" class with pupils ranging anywhere from babyhood to eight or nine years of age; one or two boys' and girls' classes; a young people's class, and one or more adult classes. In 1902 separate Primary and Junior classes began to be agitated, and in 1905 the adult-class movement

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started with everybody from sixteen years of age on up eligible to membership. The year 1906 saw the appointment by the International Sunday School Association of a committee on Intermediate work, and soon after the term "Intermediate" began to be used. It was not, however, until as late as 1908 that the term "Intermediate department," as such, began to be generally used. That year saw also the completion of the present Elementary Division, with its Cradle Roll, Beginners, Primary and Junior departments.

In 1909, because of the large number of boys and girls who were annually lost to the church's school, the attention of the Sunday-school world began to center on the upper teens, which prior to that time had been regarded as a part of the Adult department; and in 1910 a committee representing the Intermediate and Adult departments of the International Sunday School Association was appointed to study and survey the whole matter. This committee sent out a questionnaire to the leading educators throughout North America, and on the basis of their replies the Executive Committee of the International Sunday School Association created the Senior department (ages 17-20) and made provision by which the Intermediate and Senior departments were combined into an Advanced Division to rank with the Elementary.

In 1911, in order to conform more nearly to current educational nomenclature, the International

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Sunday School Convention at San Francisco changed the name of this new division from "Advanced" to "Secondary," and on May 1, 1912, Mr. John L. Alexander was called to become the superintendent.<sup>1</sup> By the San Francisco Convention this new division was empowered to appoint a commission to study the whole problem of the teen years, with the understanding that the findings were to be published in book form. Two volumes, "The Sunday School and the Teens" and "The Teens and the Rural Sunday School," both edited by Mr. Alexander, are the result of the work of that commission, and they have been invaluable in the evolution of the Secondary Division.

In 1910 the Sunday School Council of Evangelical Denominations was organized, and in 1913 the following agreement was entered into by the Sunday School Council and the International Sunday School Association: "That the International Sunday School Association and the Sunday School Council of Evangelical Denominations recognize it to be the right and responsibility of each denomination to determine standards for its own Sunday schools."<sup>2</sup> Since that time the Young People's Work Committee of the Sunday School Council has been at work on more effective standards for the SECONDARY DIVISION.

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<sup>1</sup> Alexander, *The Secondary Division Organized for Service* (pp. 31, 32, 33).

<sup>2</sup> 1913 *Minutes of the Sunday School Council of Evangelical Denominations* (p. 54).

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During the years from 1912 to 1917 several different forms of departmental organization within the old Secondary Division (ages thirteen to twenty) were experimented with, with varying results. The majority of schools had what was known as an Intermediate department (ages thirteen to sixteen) and a Senior department (ages seventeen to twenty). Other schools grouped all the pupils from thirteen to twenty into one department known as the teen-age or high-school department; and still other schools had what was known as a boys' department (ages thirteen to twenty), under a man superintendent, usually; and a girls' department (ages thirteen to twenty), under a woman superintendent, usually.

It was the author's privilege during a five-year period to test out to a greater or less degree each of these three forms of departmental organization under the old standard, and no one of them seemed adequate to meet the needs of young people. Sixteen-year-old girls especially were restless and unsatisfied in the Intermediate department; and when girls reached the age of eighteen or nineteen and put their dresses up or down according to the prevailing style, they took themselves out of the Senior, teen-age or girls' department, and joined the young people's class. Boys of twenty-one and twenty-two, who had been duly promoted into the young people's class, but who had a "crush" on some girl in the middle teens,

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refused to group with young people, preferring to remain in the Senior, teen-age or boys' department. The experience of the writer was not different from the experience of nearly every other worker with young people on the continent. The old arbitrary age limits of thirteen to sixteen for the Intermediate department and seventeen to twenty for the Senior department would not work. Pupils refuse to stay "put," and there was general dissatisfaction with all three of the old departmental groupings. And so, in 1914, the Young People's Work Committee of the Sunday School Council, in joint conference with the Secondary Division leadership of the International Sunday School Association, began the task of study and investigation looking toward new standards for the Secondary Division that would make it possible to meet, in a larger way, the individual and group needs of the youth of the church.

All students of child life are agreed that in the development of life from birth to the grave there are certain fairly well-defined periods or epochs. These periods are often referred to as infancy, childhood, youth, maturity, etc. This is evidently God's plan for developing life. It follows naturally that those who wish to deal successfully with life must make their plan and program conform to these more or less clearly defined periods of development. In the field of secular education these *life periods* have long been recognized in elemen-

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tary, secondary and collegiate schools, and the recent agitation in the secular school world for the reorganization of the public schools of this country on the basis of the six-six plan—six years of elementary education and six years in secondary or high school—is an indication that the secular schools are recognizing these *life periods* with constantly increasing efficiency. The action of the Sunday School Council at its January (1917) meeting in Boston, Massachusetts, in changing the scope of the SECONDARY DIVISION of the church's school to cover the whole period of adolescence (twelve or thirteen to twenty-four years), is an indication that the Sunday-school world is beginning to recognize these natural *life periods* with ever-increasing efficiency.

The scope of the Secondary Division as it is now constituted covers the years from twelve or thirteen to maturity, and recognizes within that scope three natural or normal groups: (1) The Intermediate department or group (ages twelve to fourteen approximately), (2) the Senior department or group (ages fifteen to seventeen approximately), and (3) the Young People's department or group (ages eighteen to twenty-four approximately); with the understanding that the grouping of any particular pupil is not to be determined by age alone; the public-school grade, week-day social relations, mental and religious development, are exceedingly important factors and are to be

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taken into account.<sup>1</sup> The groupings just referred to are in all cases to be considered flexible, thus permitting the adjustment of the group to the needs of individual pupils.

### REASONS FOR THE REGROUPING.

*Physiological:* The term "adolescence" means "growing" or "maturing," and close study and observation show that there are three (not two) clearly marked stages of growth within this ten or twelve year period.

The first stage covers the years from twelve to fifteen, and is often referred to as the organic period, or early adolescence. During the period of childhood nature has been at work building the body of a boy or girl. With the period of adolescence there begins another ten or twelve year process, during the first three or four years of which the body of a child becomes the body of an adult.

The second stage covers the years from fifteen to eighteen and is often referred to as the emotional period of middle adolescence. During these years, nature, having built the body of an adult, installs in that body the emotional nature of maturity.

The third stage covers the years from eighteen to twenty-three or twenty-four and is often re-

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<sup>1</sup> 1917 *Minutes of the Sunday School Council of Evangelical Denominations* (pp. 44, 45).

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ferred to as the intellectual period or later adolescence.<sup>1</sup> During these years the reason and will centers of the brain mature rapidly, giving the power for independent thought, and balance to the emotional instability of the middle teens.

Of course, as Professor Athearn indicates, "all these changes are going on at once, but physical changes are the dominant characteristic of the first period; emotional development characterizes the second period; and intellectual reconstruction is the distinguishing element in the third period."<sup>2</sup>

Dr. Ward C. Crampton says: "The greatest failure of education to-day is its inability to recognize the fact that sexual ripening determines an entirely new outlook upon life. The pubertal change leaves the child a wholly different being, different mentally, physically and morally from children in the stage left behind."<sup>2</sup> And while no arbitrary grouping can ever be worked out that will determine with accuracy just when the transition from childhood to maturity takes place (There is a very wide variance in the pubescent period in individuals and the sexes. Girls usually enter and pass through this period anywhere from twelve to fifteen months earlier than boys), all authorities are agreed in thinking that the years from twelve to fifteen with boys and from eleven

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<sup>1</sup> *The Church School* (p. 174).

<sup>2</sup> King, *The High School Age* (p. 41).

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to fourteen or fifteen with girls mark the transitional period of adolescence.

"The basis of all development is physical. The nerves and muscles are the instruments of the intellect, the feelings and the will; and self-control and the development of all the higher moral and intellectual powers depend upon the proper interaction of nerves and muscles."<sup>1</sup> Inasmuch as adolescence is the age of nerve and muscle education, the Young People's Work Committee of the Sunday School Council felt that the departmental groupings of the youth of the church ought as nearly as possible to conform to these natural life periods, in order that we might plan the educational program for youth in such a way as to develop the physical life of each natural group to its "nth" power. It is a well-known fact that a strong, healthy body inhibits wrong tendencies. This makes physical consideration and training necessary to the full-rounded development of every adolescent, not for the sake of the body alone, but for the sake of the mind and heart as well.

*Psychological:* The greatest problem of young people is to find themselves in the world of work, of social enjoyments and of daily duties. This is not only a problem of adjustment; it is a problem of building up new personalities in which shall be fused all that is vital in the world about them with that which is unique and original, in

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<sup>1</sup> *The American Standard Program for Boys* (p. 31).

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themselves, for in every human being something new, something original, something individual, is brought into the world. Education, as far as adolescence is concerned, is possible for each youth only in so far as it enables him not merely to conform to life as he finds it, but to make it over to some extent in terms of himself.

The dominant, outstanding characteristic of adolescence is *individuality*. "The normal adolescent feels keenly this impulse *to be himself*; to question all traditions, all assumptions; to think things out for himself, whether it be in the realm of literature, of art, of religion, of morals, or of social duties. This impulse is God-given, and it is good, even though he may find in the end that his conclusions are not so very different from those of others about him; for it is through this impulse to think for himself that he finds himself, and proves his right to be a man among men."<sup>1</sup>

The basic reason for the reorganization of the secular schools on the basis of the Junior-Senior high-school plan is that they may contribute in a larger way to the realization of this individuality, this personality in the life of maturing boys and girls.

During the period of study and investigation carried on by the Sunday School Council, looking toward the reorganization of the departmental groupings of the church's school, Dr. Wade Craw-

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<sup>1</sup> King, *The High School Age* (p. 95).

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ford Barclay sent out a questionnaire to leading educators in the public schools of this country, asking them to state briefly the reasons for reorganizing the public schools on the Junior-Senior high-school plan. The following quotations are illuminating:

"To take account of the changes physiological, psychological and sociological; to bridge the gap a little more completely between childhood and early adulthood; to provide an opportunity to find oneself in the multiplicity of interests of life."—*C. O. Davis*, University of Michigan.

"Identity, or, at least, similarity of physical and mental traits; the consequent desirability of similar management and discipline; the prevalence of certain common interests and the resulting need of similar material and methods of instruction; greater likelihood of continued school attendance beyond the eighth year, because the close of the Junior high-school period comes after the adolescent has become accustomed to a new state of development, in place of coming just when the physiological transition makes him most restless."—*A. Duncan Yocum*, University of Pennsylvania.

"Conforms to the psychological development of the child; makes the transition from the elementary to high school at a less critical period; makes possible a greater diversity of work; greater adaptation to the needs and interests of pupils; facilitates the development of the social consciousness;

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democratic; grants equality of opportunity.”—*L. B. Rogers*, Lawrence College.

But some may raise the question: Are the reasons that have led to the formation of Junior-Senior high schools reasons that have application to the work of the Sunday school? Are they sufficient to make desirable the formation of separate departments in the church's school to conform to the Junior high school (seventh, eighth and ninth grades), and Senior high school (tenth, eleventh and twelfth grades)? The following quotations, taken from the replies which Dr. Barclay received to that question, are significant:

“Certainly! The Sunday school must adapt itself to the nature of the child and the nature of society exactly as does the public school.”—*L. W. Rapiér*, Pennsylvania State College.

“Yes. The factor of congenial association has greater bearing upon efficient work in religious education than it has in secular education. The force of the demand is more urgent in the Sunday school than in secular schools.”—*F. J. Kelly*, University of Kansas.

“Yes. The question of adolescence determines emotional maturity as well as intellectual maturity, and, in consequence, the child's interests and his moral and religious maturity. Yes! Emphatically, yes!”—*Thomas M. Balliet*, New York University.

“I see no good reasons why the Sunday school should fail to recognize itself on a psychological

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basis. The public school sees the need of differentiation in content and methods for the years twelve, thirteen and fourteen, which motion is based on psychological grounds, and if the psychology is well founded, then it certainly should hold for the Sunday schools as well as the public schools.'—*William E. Smythe*, De Pauw University.

Of the forty public-school educators who replied to this question, thirty held that the reasons applied quite as much in the realm of religious as of secular education.

The Junior-Senior high-school movement is growing rapidly in the secular school world; and large numbers of cities and towns that have not as yet adopted the Junior-Senior high-school plan have departmentalized the work of the seventh and eighth grades so that pupils twelve and thirteen years of age are grouping together for study and recreation. The public-school grouping determines very largely the sociological groupings for all those enrolled in the public schools, for, as boys and girls group five days a week in the public school, they will tend to group in the church's school.

It would be unfortunate in these days of experimentation and reorganization in secular school work for the Sunday school to hold itself rigidly to a rapidly disappearing public-school grouping.

*Sociological:* Practically all the auxiliary organizations that touch the life of young people

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from twelve to eighteen years of age recognize in their plan and program of work these two natural groups, the organic (12-14), and the emotional (15-18). The Boys' Work department of the Y. M. C. A., the Girls' Work department of the Y. W. C. A., the Boy Scouts movement, the Camp-fire Girls movement, all recognize the twelfth year as the beginning of the transitional period from childhood to early adulthood, and admit to membership boys and girls twelve years of age and older.

The playground directors in cities and towns recognize these two natural groupings (12-14 and 15-18) in planning their group games; and physical directors in the public schools find it advantageous, even in cities and towns where the Junior-Senior high-school plan is not in operation, to group seventh and eighth grade pupils together for recreational activities.

Inasmuch as all the organizations that touch the social life of boys and girls in the periods of early and middle adolescence recognize these normal groupings, it seemed the part of wisdom, from the viewpoint of the Secondary Division leadership of the continent, for the church's school to conform, so that sociological groupings need not be broken in the church's educational program.

Religion is a vital thing. It touches the whole of life or it touches none of life, for there is no phase or interest of boy and girl life that lies out-

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side the reach of the church in Kingdom-building. The church in its outreach into the life of youth touches all life situations, physical, intellectual and social, as well as religious. It must take into account the three great passions of youth—work, play and love; and build its program in such a way that it will give young people something to do, something to think about, something to enjoy, something that will enable them to give themselves in service. It must co-operate with every other agency that is at work for the physical, mental, moral and religious uplift of boys and girls, and, in order to do this in the best way, it must conform, as far as sociological groupings are concerned, to those adopted by other agencies that are at work in the life of young people. The new groupings make it possible for the church's school to co-operate in the fullest way with all other auxiliary organizations that are working for the social betterment of young people.

### GENERAL PRINCIPLES.

Quite as important as, if not more important than, the regrouping of the SECONDARY DIVISION, is the statement of general principles that must underlie all work with young people. For it is on the basis of this statement of principles, together with the more scientific grouping, that we are to realize the highest moral and spiritual development in the life of the youth of the church.

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The general aim in all work with young people in the church is to produce, through worship, instruction and training, the highest type of Christian manhood and womanhood, expressing itself in right living and efficient serving.<sup>1</sup> As over against the aim, let us face squarely the existing conditions.

The most outstanding need on the part of the youth of the church to-day is for the unification and correlation of all the organizations that are at work with young people in our modern church life. More and more as one goes in and out among the churches is he made to feel this need; for it is not an uncommon thing to find anywhere from six to a dozen organizations, all clamoring for the loyalty and support of the same group of young people. The author has in her possession, clipped from the church bulletin of one of the largest churches in the State of Indiana, an announcement of twenty different meetings, within a given month, of twenty different organizations, all of them at work with young people between the ages of thirteen and thirty. No wonder that the average young person has no *church conscience*! The building of a *church conscience* is an *absolute impossibility* under conditions like that.

Young people are being literally pulled to pieces by the numerous appeals for membership and ser-

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<sup>1</sup> 1917 *Minutes of the Sunday School Council of Evangelical Denominations* (p. 45).

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vice that come to them from all the different organizations that are attempting to do work with young people in the local church. At the present time, with all the multiplicity of organizations, we have in our churches groups of young people with a smattering of information in regard to the Bible, a smattering of information in regard to missions, a smattering of training in the culture of the devotional life; but not a single group anywhere that has an adequate knowledge of the world task and the world program of the church. Through the very multiplicity of organizations, each stressing some particular phase of the church's activity, we are producing groups of young people that are intellectual snobs. They are a mile high on some subjects and an inch wide on others. They are as sharp as the point of a cambric needle on some particular phase of church work, and as ignorant as the heathen on every other phase of the church's world program.

The youth of the church need a unified and correlated program of Christian education in which impression and expression are not separated as they are now, when one organization is attempting to teach, while other organizations train for service. *Teaching and training go hand in hand.* They may not be separated. You can not *teach without training*, and you can not *train without teaching*. *Impression plus expression is the educative process.*

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When we shall come to have one organization by which and through which each natural group of young people shall be trained both to know and to do the whole will of God, then, and then only, will we have groups of young people who see the whole task of the church in its program of world redemption.

The new standards for grading and grouping adolescent boys and girls not only recognize the organic, emotional and intellectual needs of adolescence; conform, as far as the periods of early and middle adolescence are concerned, with the Junior-Senior high-school plan; but make it possible for the first time to organize the youth of the church for adequate Christian service. The standards as approved by the Sunday School Council face squarely this problem of a divided interest, a divided energy, a divided loyalty, and the tremendous loss resulting from it; and suggest the following plan by which we may unify overlapping organizations and correlate the program of worship, instruction and expression for each normal group:

“That the ideal (goal toward which we should work) is *one inclusive organization* in the *local church* for each normal group of adolescents—Intermediate, Senior and Young People. That each of these organizations should provide all the necessary worship, instruction and training through departments made up of classes, the classes to be

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organized for specific tasks and individual training; the departments organized for group activities and for the cultivation of the devotional life through prayer, praise, testimony, and other forms of self-expression.

“That in churches where there already exists a Sunday school, young people’s societies, and other organizations for adolescents, the work of these organizations be correlated in such a way as to be complemental, not conflicting and competing.

“For this purpose there should be in each group a committee composed of the presidents and teachers of classes, the officers of the various organizations involved, the pastor and any advisory officers appointed by the local church. These committees, in conference with those charged with the work of religious education in the local church, to determine the program of study and activities, in order to prevent overlapping and duplication of effort.

“That the program of study and activities for adolescence be such as to develop them on all sides of their nature—physical, intellectual, social and religious. It should include Bible study and correlated subjects, the cultivation of the devotional life, training for leadership, and service through stewardship, recreation, community work, citizenship, evangelism and missions.”<sup>1</sup>

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<sup>1</sup> 1917 *Minutes of the Sunday School Council of Evangelical Denominations* (pp. 46, 47).

## II

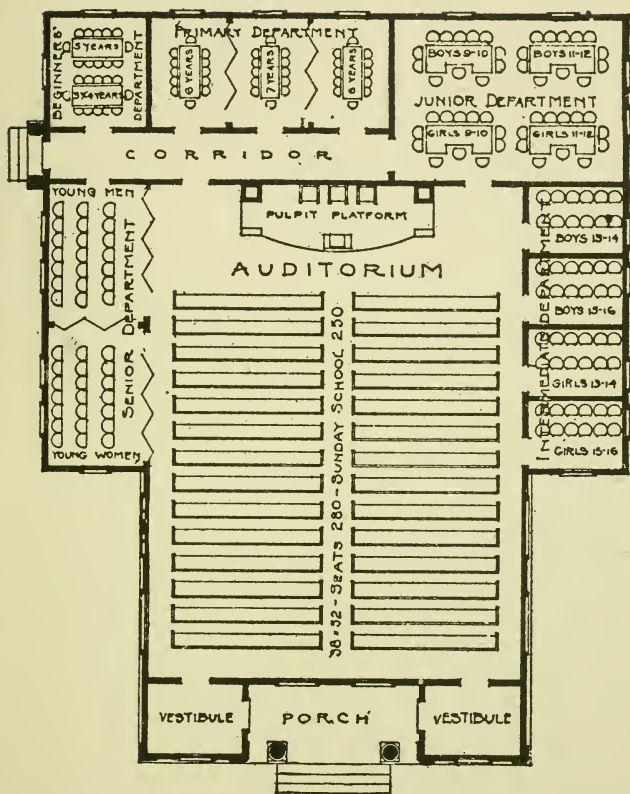
### THE INTERMEDIATE DEPARTMENT

WE are to consider in this chapter the Intermediate department (ages twelve to fourteen approximately)—its pupils, aims, organization, program, equipment and standards.

#### INTERMEDIATE PUPILS.

The twelfth birthday marks, in a general way, the door through which boys and girls pass from the period of childhood into the period of adolescence, to emerge some ten or twelve years later into the maturity of adulthood.

*Physically* the years from twelve to fourteen are characterized by a remarkable physical growth. The heart enlarges, the bones lengthen, the shoulders broaden, the muscles solidify, and the organs of reproduction come to maturity, for it is in these years that God takes the boy and girl into partnership with himself in the perpetuation of the human race. The functioning of the sex organs is physical, but its effects are nearly always accompanied by mental, emotional and spiritual upheavals. Uneven growth, awkwardness, erratic



PLAN XIV.\*

Frank L. Smith, Architect, Lexington, Kentucky.

In Plan XIV. there is shown a good combination for convenience and economy. The Beginners, Primaries and Juniors have their own department rooms, so that they may conduct worship without disturbing the other departments. The Intermediates are provided with rooms which have solid walls, as the classroom seems to be of paramount importance at this age. This type of building would easily care for a school enrolling two hundred and fifty.

\*P. E. Burroughs, *Church and Sunday School Buildings* (p. 59).



## THE INTERMEDIATE DEPARTMENT

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temperament, loud and boisterous conduct, are the outward manifestations of this inward growth and development. There is more blood in the body during these years than there has been before, and it is a degree warmer in temperature. No wonder Dr. Lowry, in speaking of girls in this period, said: "God bless the tomboys; I wish there were more of them."<sup>1</sup> What does he mean? Simply this: that the tomboy girl, who through her strenuous exercise keeps rich red blood surging through veins and arteries, is far less likely to temptation than the quiet type of girl who sits all day long curled up in a corner with a book in her hands. Plenty of good, wholesome physical exercise is imperative in the early teens, if the mind and heart are to be kept clean and pure and wholesome. Wise indeed is the Sunday-school teacher who uses the through-the-week meetings of the class to minister to this need for directed physical recreation.

*Intellectually* this period is often the exact counterpart of the physical life, for the same erratic tendencies are manifest. The body seems to grow at the expense of the brain, or the brain at the expense of the body. The ability to stick to one thing is not a marked characteristic. The interests of life are broadening with such rapidity and in so many different ways that there seems not enough either of time or of energy to see and do all the things that are clamoring for attention.

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<sup>1</sup> *Herself* (p. 133).

## YOUTH AND THE CHURCH

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It is a period of *individuation* resulting from the new self-assertion, the new independence, the new consciousness of self. As a result, authority for the first time is questioned. Boys and girls now begin to look upon themselves as of some value to society. Their deeds are worth something, their individual opinions are of value, their conclusions are worthy of consideration. Why, then, should they submit without a question to the authority of others?

The chief mental characteristic of this period has been termed by Miss Slattery as *longing*. Boys and girls live two lives—the one visible, in which they perform the ordinary duties and responsibilities of every-day life; the other life is out there in the land of dreams, where the boy or girl is the center of things, doing great deeds in the world of achievement. It is out of this longing, perhaps, that the insatiable appetite for reading grows, for this is the period when the reading craze is at its height. What a splendid opportunity is here afforded the Sunday-school teacher, for it is a well-known fact that the “book friendships” of the early teens are but a degree less potential in their influence on life than personal friendships, and they are often more lasting.

*Socially* the years from twelve to fourteen are characterized by the awakening of the social instincts. This may be seen not only in the gangs and teams that are organized for out-of-door

## THE INTERMEDIATE DEPARTMENT

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sports, but in the classes and clubs, the cliques and sets that are organized under almost every conceivable condition and for almost every thinkable purpose. Boys and girls in this period do very little alone. They just naturally attach themselves to other young people. A strong personality will attract others to itself. At first the sexes draw apart, but toward the end of the period they begin to get together. From the fifteenth year on they mingle naturally and normally in one another's society. The high tide of interest in organizations, as expressed in groups and gangs, comes at about the middle of the thirteenth year. A study of the periods of early and middle adolescence shows that 86 per cent. of the purely voluntary organizations are to be found in the years from twelve to fourteen; and that 82 per cent. of all the organizations formed within this period are for physical activities, indicating that the demand for physical expression is easily dominant. The organized Intermediate department, and the organizations of each class within the department, afford a splendid opportunity to satisfy this need for organized activity.

*Religiously* this period is of unusual importance, since so large a number of boys and girls unite with the church during these years. Mere forms of religion—the religion of childhood is very largely a matter of custom and habit—now lose their attractiveness, and youth begins to seek

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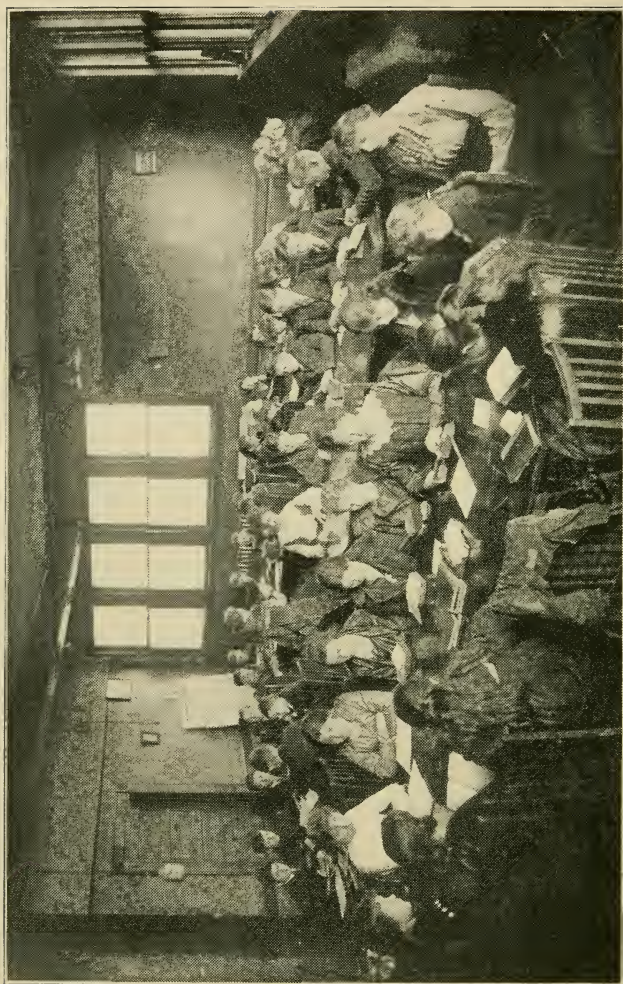
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the inner spiritual meaning behind these outward forms. "With the birth of a new self-consciousness, there comes also the birth of the new consciousness of God and of things religious." Intermediate boys and girls are deeply and truly religious. They are often boisterous, impulsive, impatient of restraint, apparently unresponsive, and yet within them is the grace of God. Their religion is not the religion of maturity. "It has the same boundless energy and enthusiasm of all the other interests of these years. It is a religion of *deeds*, not *words*." It does not normally express itself in the form of testimony meetings; the testimonies of boys and girls manifest themselves in deeds of love and devotion. Opportunities, therefore, for expression that lie within the range of the interests and abilities of pupils must be given if they are to grow in grace and in favor with God and man.

### DEPARTMENT AIMS.

In order that we may be clearly conscious of the ultimate goal of all work with Intermediate pupils, it is essential to have not only a clearly defined *aim* or *goal* for the educational work of the church, but for each department—the department aim to serve as a stepping-stone in the realization of the ultimate aim. Briefly expressed, the educational aim of the church through its church school is to "produce, through worship, instruction and training, the highest type of Christian





Intermediate Department, Central Christian Church, Indianapolis, Ind.

## THE INTERMEDIATE DEPARTMENT

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manhood and womanhood expressing itself in right living and efficient service." It is well, therefore, in the very beginning of our consideration of the work of the Intermediate department, to ask, What is the *aim of this department* with relation to the larger educational aim of the church through its church school?—that there may be a clearly defined *goal* toward which the work of the department may progress.

Of necessity the answer to this question must grow out of the life needs of the pupils, for they are the plastic clay which we must mold into men and women whose chief passion and purpose shall be the building of the Kingdom of God. Viewed from the *life needs* of boys and girls, and the *growth of the Kingdom*, the aims of the Intermediate department may be summarized as follows:

1. To secure the acceptance of Jesus Christ as a personal Saviour. The studies of Coe and Starbuck show that this period is the period of the first religious awakening. The aim of the department, therefore, should be to win each life for God at the very beginning of this first religious awakening.

2. To cultivate an ever-increasing knowledge of Christian ideals and of the Bible as the source of these ideals.

3. To secure on the part of boys and girls a personal acceptance and open acknowledgment of these ideals in their daily life, through Bible study, prayer, Christian conduct, recreation and service.

## YOUTH AND THE CHURCH

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4. To awaken in boys and girls a growing appreciation of the privileges and opportunities of church membership, that they may come to have a deep and genuine reverence for the Lord's day and the Lord's house.

5. To secure an all-round development through the cultivation of the social consciousness and the expression of the physical, intellectual, social and religious life in service for others.<sup>1</sup>

At least once a year the department counselor (superintendent) and teachers should check up the work that is being done in the department, to see how largely these results are being accomplished in the lives of individual pupils.

### ORGANIZATION.

To meet the social and group instincts of adolescents many types of organization have been tried with varying results. Of them all, the organized department with its organized classes is the most acceptable. A fully organized department for both Intermediate (12-14) and Senior (15-17) pupils is not always possible because of the smallness of the group or the architectural inadequacy of the church building. In such churches it is advisable to combine in a boys' and girls' (or high school) department all the pupils from twelve or thirteen to seventeen years of age. Better results will be ob-

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<sup>1</sup> 1917 *Minutes of the Sunday School Council of Evangelical Denominations* (p. 45).

## THE INTERMEDIATE DEPARTMENT

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tained, however, if pupils in the periods of early and middle adolescence can be grouped in two different departments.

The simplest form of organization is to be desired for this department because of its flexibility and ease of operation. Three or four officers, a few standing committees and many short-lived ones, each with its specific duty to perform, are preferable to a more elaborate organization. A half-year term of office, with the possibility of but two terms in succession, will bring more pupils into official relation with the department and act as a stimulus to a progressive program. The more pupils who have a chance to be trained in action, the stronger the life of the department will become, and the greater the interest the young people themselves will have in the department. The diagram on page 55 suggests a simple form of departmental organization that may be adapted to meet the needs of any group of young people in the local church. If desired, a constitution may be formulated and adopted and a department motto, song and pennant selected.

Where the building permits, there should be a separate department assembly-room, providing opportunity for both training and expression in worship under normal conditions, when the immature are meeting alone with none to observe except their teacher friends and the department counselor. The president should preside over all meetings of the

## YOUTH AND THE CHURCH

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department, under the direction of the counselor, unless that work has been delegated for the day to some other person or group. If the department session of the church school is one hour in length, twenty minutes should be given to the worship program and forty minutes to the class period. If an hour and a quarter is used, the closing service of this department, if desired, may be combined with the Senior, Young People's and Adult departments, thus making it possible for the school to be together for a brief closing service. If the arrangement of the church building does not permit of departmental assemblies, the worship service of the Intermediate group may be combined with that of the older departments. Where such adjustments must be made, however, responsibility for conducting the worship service from week to week, or month to month, may profitably be rotated among the various departments combined, thus affording some opportunity for grading the worship, and for the development of initiative and leadership on the part of each normal group.

In addition to the church school's session of this department, there may be a meeting on Sunday afternoon or evening. The Christian Endeavor topics and correlated temperance and missionary instruction may be made the basis of study and worship for these meetings, just as graded lessons are made the basis of the church school's program. Other through-the-week meetings of the depart-

## THE INTERMEDIATE DEPARTMENT

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ment should be planned for from time to time, for the expression of the physical, intellectual, social and religious life of boys and girls. See Chapters VI. and IX. for plans and materials.

### CORRELATION.

In churches where there already exist a departmental Sunday school and one or more societies of Christian Endeavor, each attempting to build a program for the religious training of young people, there is always more or less of overlapping both in organizations and in activities. In order to avoid this duplication and to provide an adequate program of Christian education for young people, the leadership of these organizations should be unified and the program of worship, instruction and training correlated. All that is necessary to bring this much-desired result to pass is for the two organizations of corresponding ages to agree upon a joint nominating committee composed of two representatives from the Intermediate department of the Sunday school and two from the Intermediate Society of Christian Endeavor; these four, with the pastor or department counselor, to constitute the nominating committee to select the joint officers for the unified organizations. The committees (such as are necessary both in the Sunday school and Christian Endeavor) may then be appointed by the jointly elected president in consultation with the department counselor.

## YOUTH AND THE CHURCH

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Of course there will be problems to meet in any effort that may be made to bring order out of the chaos of over-organization which abounds in the average church. The author, however, has found no problem that could not be successfully solved; and the increased activity which results from reducing the over-organization to a minimum more than pays for the time and energy it takes to face squarely the problems that arise.

The questions of what to do with the Christian Endeavor pledge and monthly dues are both problems that will need to be dealt with almost immediately. In many churches where a unified and correlated program of Christian education is being worked out, the Christian Endeavor pledge is not being made the basis of membership as heretofore, but is becoming one of the goals of the department, just as Quiet Hour and Tenth Legion covenants are goals toward which young people are encouraged to strive. The author feels that this ought to be encouraged even in churches not yet attempting to correlate their educational program, for the Christian Endeavor pledge is a *covenant*, and, if taken at all, it ought to be thoughtfully and prayerfully signed, not lightly, just because young people feel that they must sign it in order "to belong."

The monthly dues may be done away with entirely and a once-a-month self-denial offering substituted. In churches where the duplex-

## THE INTERMEDIATE DEPARTMENT

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envelope system is being used in the educational work of the church school, the budget for each department (Intermediate, Senior and Young People's) may include an annual offering to State and denominational Christian Endeavor work, thus making it possible for each group of young people to have fellowship in both the denominational and interdenominational program promoted by the Christian Endeavor movement.

### THE PROGRAM.

All educators are agreed in thinking that any complete program of religious education should include the three factors—*worship, instruction and expression*.

Worship programs for the Intermediate department should provide opportunity for both *training* and *participation* in worship. This may be accomplished by making individual pupils responsible for contributing most of the elements in the program, and by placing the responsibility for conducting worship services in the hands of the officers and committees of the department. The programs should be builded around themes that have a more or less universal appeal, and all the elements in the program should be so correlated as to fit naturally and normally into the service. See Chapter VII. for suggested programs.

The course of study for Intermediate pupils should be graded according to their needs and in-

## YOUTH AND THE CHURCH

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terests. The International Graded Lessons provide, perhaps, the best course of graded instruction that has as yet been offered to the church's school. They are practical, progressive, Biblical and evangelistic; and are so planned as to meet the spiritual needs of the pupil at each stage of his development.

Intermediate pupils are lively, active, quick of impulse and quicker of deed. They are outspoken, fearless and scorn weakness of any kind. They are deeply conscious of their own individuality and are ardent hero-worshippers. Their admiration for the daring and adventuresome is abundantly gratified by the stirring Old and New Testament hero studies provided for twelve, thirteen and fourteen year old pupils. The lessons for twelve-year-old pupils consist of six months' study of the life of Christ as given in the Gospel of Mark, three months of studies in Acts, eight lessons in the study of the theme "Winning Others for God," and five lessons in the study of "The Bible the Word of God." The lessons for thirteen and fourteen year old pupils consist of biographical studies of Old and New Testament characters, and of modern missionaries whose lives have been inspired to a like faith and work.

In the smaller schools where there are but one or two classes of Intermediate age, the Departmentalized Graded Lessons may be used, or the three-year cycle plan for the use of the closely graded

## THE INTERMEDIATE DEPARTMENT

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lessons may be followed. Leaflet No. 29, "Graded Lessons in a Small Bible School," issued by the Bible School Department of the American Christian Missionary Society, Cincinnati, Ohio, gives this cycle plan in detail.

The expressional activities of this department should be under the direction of and related to the Executive Committee (or council), and provision should be made so that all worship and instruction issue in service in the home, church, community and world. This department should have not only a graded course of study, but a graded program of activities along physical, intellectual, social and service lines that will touch every phase and interest of boy and girl life. It is not possible in this chapter to set forth such a program; but the department counselor and teachers will find in "Graded Social Service in the Sunday School," by Hutchins, and in "Missionary Education in Home and School" (pp. 160-167), by Diffendorfer, material that will be suggestive in planning the activities of the department along service lines.

### EQUIPMENT.

Ideal equipment for the Intermediate department will provide both for an assembly-room and separate classrooms for each class in the department. If either must be sacrificed, however, it should be the assembly-room. The department room should be attractively furnished. On the

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walls there should be a few well-chosen and well-framed pictures with an appeal for this age. Good portraits of great Bible characters, national heroes and missionaries of the Cross are best. The following are suggestive:

“Christ in the Temple,” Hofmann.

“Men of the Bible” (panel 8½ x 29 inches).

“Women of the Bible” (panel 8½ x 29 inches).

“Six Great Modern Missionaries” (panel 8½ x 29 inches).

Well-chosen mottoes, attractive in form, are helpful in securing atmosphere, and department posters along recreational and service lines should find their place from time to time. There should be a table for the president and secretary, a piano or musical instrument, chairs, hymn-books, maps, a blackboard, and a cabinet or bookcase for the necessary departmental records and teaching accessories. The American and Christian flags ought also to be a part of the equipment.

### STANDARDS AND CREDITS.

The real test of development of Intermediate boys and girls is, of course, to be found in life and conduct, as they grow from day to day and year to year in the Christian graces. There are, however, some things in the course of study that ought to become a part of the permanent life equipment of boys and girls. The department counselor and teachers should go through the course of study in

## THE INTERMEDIATE DEPARTMENT

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use and decide what the standard of required work for each year is to be, in order that they may know whether or not boys and girls are growing in their knowledge and use of the Bible as the source of Christian ideas and ideals. This standard of required work might well be made the basis of promotion from class to class within the department. It should include the required memory work (see International Graded Lessons for suggested passages of Scriptures to be memorized), map work (tracing journeys, locating events, etc.), customs (peculiar to the Holy Land), character sketches and themes.

Pupils should receive credit for the work they do in connection with the church school just as they do in the public schools; and better results will be obtained if there is a uniform system of credits for all the classes within the department. The following points are suggestive:

Attendance .....	30	per cent.
On time .....	15	"
Offering .....	7	"
Use of Bible .....	8	"
Assigned work .....	20	"
Church attendance .....	20	"

The assigned work may be divided into two or three items, if desired, in which case the 20 per cent. would be divided, giving each point a certain per cent.; thus, home study, 10 per cent.; recitation, 5 per cent.; service through the week, 5 per

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cent. This scale is merely suggestive. It may be changed from time to time for the purpose of giving special emphasis to some particular point. Pupils whose average is 80 per cent. or more should receive recognition in some special way in the department from quarter to quarter. The credit cards should be kept in the department during the quarter; the average for each pupil transferred to the teacher's or counselor's permanent record at the end of the quarter; and then the credit card may be given or mailed to the pupil. The total record of enrollment, attendance, visitors, new pupils, offerings, etc., will, of course, need to be sent to the school's general secretary each Sunday.

The last Sunday in September is usually observed as Promotion Day, inasmuch as the first lesson of the graded Sunday-school year comes on the first Sunday in October. Boys and girls who are passing from one grade to another within the department may be given promotion cards, but those who pass from the Intermediate to the Senior department should receive certificates. It is well to give certificates to only those who have made a grade of 70 per cent. or more. Those who have made 80 per cent. may receive honor seals on their certificates, and those who have made 90 per cent. or above, double-honor seals.

The Promotion Day service should be based, for the most part, on the material covered in the course of study. It may consist of stories, bio-

## THE INTERMEDIATE DEPARTMENT

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graphical sketches, dramatizations, memory Scriptures, hymns, special music, etc. As a rule, only the classes graduating from the department are used in connection with this special-day program.

### THE COUNCIL AND CO-OPERATION.

Finally, there must be a *spirit of co-operation* on the part of all the officers, teachers and pupils, without which the finest organization, equipment and program will fail utterly. Regular meetings of the department council (Executive Committee) will do much to bring this spirit of co-operation to pass. At these meetings all the work of the department should be considered, and plans for future work outlined in detail.

In addition to this meeting, the teachers and counselor should be loyal to the work of the church and church school as a whole, attending the Workers' Conference, or other meeting where their presence is desired. A thirty or forty minute departmental meeting in connection with the Workers' Conference will give the teachers and counselor a chance to talk over problems that relate to lesson materials, teaching methods, and other matters which are not likely to be considered in the regular meetings of the department council.

The department counselor is the key to a successful Intermediate department. He or she *must know boys and girls*; must be full of plans, able to think up interesting things young people can do

## YOUTH AND THE CHURCH

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for the spread of the Kingdom; must possess initiative, leadership, and yet be able to keep in the background and to work through officers, teachers and pupils in bringing to pass desired results. It requires sympathy, interest, initiative, consecration, preparation; but success will crown the labors of any one who is willing to pay the price for leadership—*study* and *hard work*.

# THE INTERMEDIATE DEPARTMENT

## PLAN OF ORGANIZATION FOR INTERMEDIATE (12-14); SENIOR (15-17); or BOYS AND GIRLS or HIGH SCHOOL (12-17); and YOUNG PEOPLE'S (18-24) DEPARTMENTS

### OFFICERS.

#### Active.

President.<sup>1</sup>  
Vice-President.  
Secretary.  
Treasurer.  
Counselor or Superintendent.<sup>2</sup>

#### Advisory.

The Church Board (one elder for each department).  
The Pastor or Director of Religious Education.  
The General Superintendent of the church's school.

### COMMITTEES.

**Executive.**—A cabinet or council that plans the work of the department. Composed of the officers, chairmen of committees, presidents of classes.

**Membership.**—Secures new members, looks after absentees, welcomes visitors and new members, plans membership campaigns, etc.

**Program.**—Works with the counselor and president in planning the programs of the department. Selects leaders, special music, etc.

**Recreation.**—Looks after the social and recreational activities (department good times, socials, banquets, etc.).

**Missionary.**—Looks after the missionary instruction and activities of the department. Works in harmony with the missionary committee of the church and school.

**NOTE.**—Each committee may have a teacher as adviser. Other committees may be appointed from time to time as the needs of the department require.

<sup>1</sup> The OFFICERS (President, Vice-President, Secretary and Treasurer) are elected annually or semi-annually from among the older boys and girls in the department.

<sup>2</sup> The COUNSELOR or Superintendent is appointed by the Church Board, the Committee on Religious Education, or whatever body or group is responsible for selecting leaders for the educational work of the church.

### III

#### THE SENIOR DEPARTMENT

WE are to consider in this chapter the Senior department (ages 15-17 approximately), its pupils, aims, organization, program, equipment, standards and activities.

In churches where it is necessary to combine in a boys' and girls', or high-school, department pupils from twelve or thirteen to eighteen years of age, Chapters II. and III. should be considered together.

##### SENIOR PUPILS.

In our study of the Intermediate pupil we noted that the chief characteristics of early adolescence were physical growth and pubertal development, the budding of individuality, the awakening of the social instincts, and the birth of a new God consciousness. In this chapter we shall see the maturing of many of the tendencies which began to manifest themselves in these earlier years.

*Physically*, the years from fifteen to seventeen mark the culmination of the organic growth and development of the body. Professor Weigle says: "At fifteen a boy has attained 92 per cent. of his

## THE SENIOR DEPARTMENT

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adult height and 76 per cent. of his adult weight; girls have reached in height 97 per cent. and in weight 90 per cent. of their full growth. After the seventeenth year girls almost cease to grow, and boys grow comparatively little, and that mainly in weight. This period is, as a rule, a period of great vigor and energy. There is frequently an increase in liability to sickness during the period of puberty, which declines immediately after. The power to resist disease remains high throughout these years."<sup>1</sup> The physical energy which in the early teens was needed for growth is now turned into activity and into the development of strength and agility. Because of this released energy we find the young person of fifteen to eighteen seeking place where life may be lived to the full. This group of young people at the height of power, full of ambition and of a desire to count for something, look during these years over the fields of usefulness and choose where their life is to be invested. Happy indeed are the young people who come to this decision point with high ideals and with some appreciation of the real values in life, that their choices may be made, not on the basis of dollars and cents, but on the basis of service.

*Intellectually*, the period of middle adolescence is characterized by the development of the reason and will. Young people are now able to look at the question from all sides, to weigh, to judge, to

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<sup>1</sup> *The Pupil and Teacher* (p. 48).

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evaluate. They are no longer content with scattered bits of knowledge and experience; they want to see all the things of life in their proper relationship. They are trying to patch together their scattered bits of knowledge and experience into a complete, a rational, a logical whole. Of necessity they are critical; they accept no bald imperatives; they demand proofs. We who deal with them need to remember that these young people could never "put away childish things," and come to a mature adult viewpoint about anything, without passing through this period of doubting, of questioning, of perplexities.

It is a period of *expansion*. Professor Weigle notes: "Life broadens in a hundred different and unexpected ways, and may take any one of them for its final direction. These years are full of conflicting impulses, of contradictions, of surprises. Through it all, however, three fundamental characteristics stand out definitely: the expansion of selfhood, a new recognition of social values, and the emotional instability associated with the development of the sexual instincts. It is during these years that boys and girls enter into the heritage of instincts and ideals, of purposes and ambitions which are their birthright as members of the human race. They are filled with a new sense of power and with the desire to use it as men and women do. They become conscious during these years of what the world is doing, begin to realize its worth,

## THE SENIOR DEPARTMENT

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and are eager, oh! so eager, to throw themselves into the real things of life and to do what there lies waiting for them."<sup>1</sup>

The independence and self-assertiveness of this period is of a wholly different sort from that during the years from twelve to fourteen. Then boys and girls were independent because of their growing consciousness of themselves as individuals; now it is more an independence of vision, the self-assertion of those who see the great interests of human life, and who desire to give and get, on their own account, a share in the world's big life. This accounts for the large number of young people who drop out of school and go to work during these years.

Then, too, these are the years when boys and girls become genuinely idealistic. They are more than hero-worshippers—youth in the period of early adolescence is that—they are worshippers of the inward qualities that it takes to make a hero. They feel now, as never before, the intrinsic value of truth, faith, love and self-sacrifice. They do not merely admire these virtues in others; they feel them stirring within their own lives.

*Socially*, this period is of tremendous importance. The sex repulsion so noticeable during the period of later childhood, and even into early adolescence, has disappeared. Boys and girls now openly seek the society each of the other as though

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<sup>1</sup> *The Pupil and the Teacher* (pp. 48, 49).

## YOUTH AND THE CHURCH

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they understood at last that God intended them to work and play together. The social group widens a bit during these years, and there is a marked desire for leadership and initiative in group activities. "From sixteen or seventeen on the feelings deepen; emotions become sentiments; and the affections are more lasting."

Life during these years becomes genuinely altruistic. Boys and girls alike are happy in the pursuit of their ideals and are glad to endure hardships and to make sacrifices for others. Professor Weigle indicates also that this period marks the beginning of real selfishness, if the higher impulse, when present, is denied expression.<sup>1</sup> The constant choice between the "for others" instinct and the "self" instinct is the ever-present problem of this period. If the higher impulse is given expression, the life will be lived largely *for others*; if denied, the *interests of self* will tend always to be given first consideration. The task of the church is to provide young people with a program of service so big, so strong, so desirable, that with irresistible power it will challenge youth to leave all selfish interests and follow the Christ in service.

Religiously, this is a period of extremes.—One day the boy or girl is the most zealous of religious enthusiasts, and the next day a "doubting Thomas." "I do not believe that Jesus Christ is the Son of God," said a fine sixteen-year-old girl

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<sup>1</sup> *The Pupil and the Teacher* (p. 50).

## THE SENIOR DEPARTMENT

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to her Sunday-school teacher. "Oh! I think he was the greatest man that ever lived, but I do not believe he was the Son of God." That wise, clear-visioned teacher replied: "Well, Katherine, I believe he was more than that, but if you can not believe He was any more than just the greatest man that ever lived, you begin right there, believing that, and live the life He did." Eighteen months later Katherine came to that teacher's home one night with tears in her eyes, and said: "I know that Jesus Christ was the Son of God, for no man could have lived the life He did and not have been." What Katherine needed, and what perhaps every boy and girl in this period need when they express doubt, is not reproof and rebuke, but just a chance to live a little longer to realize within the limits of their own human experience that Jesus is the Christ, the Son of the living God, and their Saviour.

The emotional intensity of this period manifests itself in ardent devotion and self-sacrifice. The fact that more medals are awarded young people in this period for heroic deeds than in all the other years of life is a worthy testimony to their readiness to sacrifice self for the good of others. The high-water mark in conversion comes also during this period. There are two things that are likely to undermine the religion of this group—doubt unsatisfactorily answered and devotion unused. The program of Christian education for this group

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should provide adequate instruction in the things fundamental to the Christian life, and a definite program of service that will make it possible for them to express the truths learned in life. Boys and girls in these emotional years are approaching the "danger-line in religion," and unless they are vitally related to the work of the Kingdom through the acceptance of Jesus Christ as a personal Saviour, and enlistment in His service, there is always the danger that they will be lost entirely to God and the church.

### DEPARTMENT AIMS.

If we are to work conscientiously toward the realization of the general aim of the church through its church school, then we must have for each department specific aims that are related to the general aim; and which, when accomplished, will bring us nearer to the realization of the educational aim of the church. The specific aims of the Senior department are to realize in the life of each individual pupil the following results:

1. "The acceptance of Jesus Christ as a personal Saviour." Since the "high-water" mark in conversion comes during these emotional years, we should endeavor to win for Christ and the church each life that has not already taken that important step.

2. "The testing of his earlier Christian ideals in the light of his enlarging experiences and the

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consequent adjustments of his life choices and conduct." Young people must be helped to see that Christian *ideals* must *function* in *conduct*, in the *choice* of *friends*, *amusements*, *vocations*, etc.

3. "The expression of the rapidly developing social consciousness through the home, church and community."

4. "The development of initiative, responsibility and self-expression in Christian service."<sup>1</sup>

Here, as in the Intermediate department, the counselor and teachers should check up, from time to time, the work that is being done, to see how largely these aims are being accomplished in the lives of Senior boys and girls.

### ORGANIZATION.

Organization is essential to the fullest development of young people because it provides opportunity for both the individual and group expression which growing life demands. There should be, therefore, in every church, a department of church life for each normal group of adolescents (Intermediate, Senior and Young People), providing opportunity for the instruction, training and expression of the physical, intellectual, social and religious life in service.

The ideal in work with young people, as we have seen, is *one inclusive organization* in the

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<sup>1</sup> 1917 *Minutes of the Sunday School Council of Evangelical Denominations* (p. 45).

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*local church for each normal group of adolescents*, each of these organizations to provide all the necessary worship, instruction and training through departments made up of classes. The classes to be organized for specific tasks and individual training, and the departments organized for group activities and for the cultivation of the devotional life through prayer, praise, testimony, and other forms of self-expression.

The diagram on page 55 suggests a very simple form of departmental organization which may be adapted to suit the needs of the Senior group. As soon as the organization has been effected there should be a meeting of the council (Executive Committee) to plan the work of the Senior department of the church, both with relation to the Sunday school and Christian Endeavor. This council should so plan its program of work with young people as to touch every phase of the church's work, and so correlate its worship, instruction and activities that there will be no needless overlapping and duplication of effort. In most churches it will be found expedient to elect officers early in October, with the understanding that the officers selected are to serve for one year. If the officers are chosen semi-annually, then it should be understood that no set of officers is to serve for more than two terms in succession.

Where the building permits, there should be a separate assembly-room for the Senior department,

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providing opportunity for training and expression in worship, both in connection with the Sunday school and Christian Endeavor. Where the arrangement of the building does not permit of department assemblies, the meetings of the Senior group may be combined with the Intermediate and Young People. Where adjustments of this sort are necessary, the *group plan* of conducting the meetings may be used to splendid advantage—the Intermediate group being responsible for the services one Sunday, the Senior group the next Sunday, and the Young People's group the Sunday following.

In this department, as in the Intermediate, the president should preside over all sessions, unless that work has been assigned for the day to some other person or group. In addition to the Sunday sessions, there should be at least one through-the-week departmental activity each quarter for the purpose of securing a *departmental spirit* and unity of action on the part of the larger group. (See Chapter IX. for plans and materials.)

In addition to the departmental organization, each of the small groups (classes) within the department may be organized, each with its own set of boy and girl officers and committees, and its regular Sunday and through the week or month meetings. (See Chapter V. for plan of organization and program, and Chapter VI. for suggestions concerning through-the-week activities.)

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### THE PROGRAM.

The program of study and activities for Seniors should develop them upon all sides of their nature—physical, intellectual, social and religious. It should include Bible study and correlated subjects, the cultivation of the devotional life, training for leadership, and service through stewardship, recreation, community work, citizenship, evangelism and missions.

The programs of worship for Seniors should provide opportunity for both training and expression. In this department, as in the Intermediate, these programs should be builded around themes that have a more or less universal appeal, such as loyalty, gratitude, love, faith, reverence, etc. All the elements in the program should be correlated around the themes chosen; and the pupils should be largely responsible both for building and conducting the program. Many departments are now planning their worship programs for a month at a time; and in some schools the classes, as units, are made responsible each for a program. The plan is good, providing the rivalry between classes within the department does not become so great that the program ceases to be a worship service and becomes a spectacular stunt. The department counselor and teachers working through the classes may be of special service here.

Teachers will find in the International Graded Lessons for fifteen, sixteen and seventeen year old

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pupils perhaps the best lesson material for these emotional years, for it must be remembered that the *needs*, not the *number* of *pupils*, should *determine* the *choice* of the *material* to be used.

Pupils fifteen to seventeen years of age are happy-hearted, emotional, full of the burning ambitions of youth. They do not accept assertions unhesitatingly as heretofore, but probe statement and motive with questions none the less sincere because they are often outspoken. The spiritual needs of these pupils must be met at this time, and they must be won to Christ and His service, or be perhaps forever lost to the church and the Kingdom.

The aim of the International Graded Lessons for the fifteenth year is: "To set before the pupil, through a biographical study of Jesus Christ, the highest possible ideals of Christian living in aspects and forms to which the impulses of his own nature may be expected to respond; to lead the pupil to accept Jesus as his personal Saviour and the Lord of his life." This course of study of the life of Christ, as given in the four Gospels, is of peculiar interest and value, because it comes at the time when so many of these young people are making the decision as to whether or not Christ shall be the ruler of their lives.

The aim of the International Graded Lessons for the sixteenth year is: "To strengthen and encourage those young people who have decided to

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live the Christian life, and to help others to accept Jesus as their personal Saviour; to lead young people into a sympathetic and intelligent attitude toward the church, and to inspire them to seek membership in it; to awaken an interest in Bible reading and study as a means of personal spiritual growth." The themes for this year of "Studies in Christian Living" are as follows:

- I. What It Means to Be a Christian. Lessons 1-13.
- II. Special Problems of Christian Living. Lessons 14-26.
- III. The Christian and the Church. Lessons 27-39.
- IV. The Word of God in Life. Lessons 40-52.

The aim of the International Graded Lessons for the seventeenth year is: "To lead the pupil to see life in the proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work." The themes discussed are:

- I. The World a Field for Christian Service. Lessons 1-26.
- II. The Problems of Youth in Social Life. Lessons 27-39.
- III. The Book of Ruth. Lessons 40-42.
- IV. The Epistle of James. Lessons 43-52.

It is evident that these lessons definitely relate themselves to the life interests and life needs of this period—accepting Christ at fifteen, relating Christ to every-day life at sixteen, and finding one's place in the world of service at seventeen.

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Inasmuch as elective courses are available for young people, it may seem wiser in some cases to offer sixteen and seventeen year old pupils an opportunity to elect other studies that will fit them at an early date for service in the home, church and community. The following courses are available:

- “The Standard Teacher-training Course” (three years).
- “Making Life Count,” Foster. (Mission study.)
- “Servants of the King,” Speer. (Mission study.)
- “Comrades in Service,” Burton. (Mission study.)
- “Heroines of Service,” Parkman. (Mission study.)
- “Problems of Boyhood,” Johnson.
- “Lives Worth Living,” Peabody.

In small schools where there is but one class of Senior age the Departmentalized Graded Lessons or the three-year cycle plan for the use of closely graded lessons will be found advisable.

The activities of the Senior department should be many and varied. They should touch every phase and interest of life in its relation to the home, church, community and world. The activities should be planned largely by the council (Executive Committee), and the details assigned to the proper committees or classes for execution. (See Chapters VI. and IX. for plans and program.)

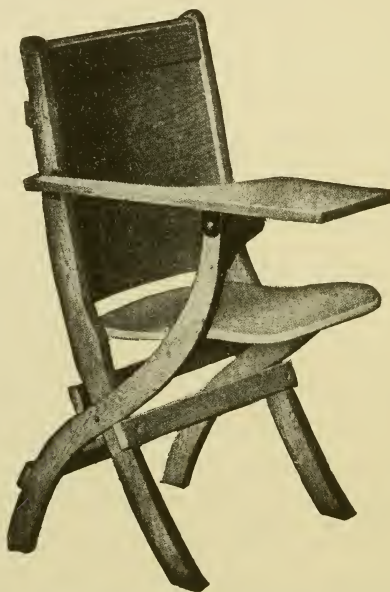
### EQUIPMENT.

It would be ideal, indeed, if in every church school there could be a separate assembly-room and

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separate classroom for all pupils of Senior age. In only a few churches at the present time, however, is that ideal realized. Churches contemplating new buildings should keep these natural groupings (Intermediate, 12-14; Senior, 15-17, and Young People, 18-24) in mind, and provide, if possible, for both separate assembly-rooms and separate classrooms for each group. In the one-room church building some separation of classes and departments may be arranged for by group-



**MOVABLE ASSEMBLY-ROOM CHAIR\***

\*Used through the courtesy of the American Seating Company, Chicago, Illinois.

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ing Intermediate classes on one side of the room and Senior classes on the other side, with curtains or screens that may be used for the class period. Ideal equipment for the departmental room will include a filing cabinet or bookcase for the necessary records, teaching materials, maps, pictures, etc., a table for the president and secretary, a musical instrument, hymn-books, a blackboard, maps and chairs. Where the department room must be used for classroom purposes also, the broad-armed assembly-room chairs are ideal. (See the diagram on page 70 for illustration.) The American and Christian flags should form a part of the department room's equipment; and a few well-chosen mottoes, attractive in form, will be helpful in securing a department atmosphere. Recreational and service posters will find their place from time to time; and the walls should be adorned with a few well-chosen and well-framed pictures. The following are suggestive:

"Christ and the Rich Young Ruler," Hofmann.

"The Return from Calvary," H. Schmalz.

"Head of Christ," Hofmann.

"Christ and the Fishermen," Zimmermann.

"The Frieze of the Prophets," Sargent.

What was said with reference to "Standards and Credits" in the Intermediate department (Chapter II., pp. 51-53) might well be repeated for emphasis in planning the work of the Senior department. The author found the following *Stand-*

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*ard of Required Work*,<sup>1</sup> based on the International Graded Lessons for pupils fifteen, sixteen and seventeen years of age, in use in one school with splendid results:

### I. Memory Work:

1. To be correlated with the study of "Life of Christ."

- (1) First Quarter—John 3: 16-21; 14: 1-12.

- (2) Second Quarter—Acts 1: 34-43; Phil. 2: 5-11.

- (3) Third Quarter—Isa. 52: 13-53; 12.

- (4) Fourth Quarter—John 14: 21-24; 1 Pet. 1: 3-9; Rev. 5: 9-13.

2. To be correlated with the theme "Studies in Christian Living."

- (1) First Quarter—1 Cor. chap. 13.

- (2) Second Quarter—Col. 1: 9-11; 2 Tim. 3: 14-17; 2: 15.

- (3) Third Quarter—John 17: 20-23.

- (4) Fourth Quarter—Review of the Books of the Bible (both Old and New Testaments), with contents.

3. To be correlated with the study of "The World a Field for Christian Service."

- (1) First Quarter—Memorize the hymn: "Where Cross the Crowded Ways of Life," by North.

- (2) Second Quarter—Acts 22: 1-21; 2 Cor. 11: 21—12: 1; Gal. 1: 11—2: 10.

- (3) Third Quarter—The "Sermon on the Mount," Matthew 5—7.

- (4) Fourth Quarter—Tell in your own words the story of Ruth. Give *ten* Christian proverbs from the Book of James.

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<sup>1</sup>The minimum requirement for each year, any quarter's assigned *memory work*, at least *one outline*, and *one theme*.

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### II. Outlines:

1. Give in outline the story of the life of Christ.
2. Trace on an outline map one of the journeys of Christ; indicate the points visited, and what happened at each point.
3. Outline the contents of the Book of Ruth. Of James.

### III. Themes (not over five hundred words):

1. The World's Supreme Hero.
2. Why I Believe the Bible to be the Word of God.
3. The Christian Life and Popular Amusements.
4. Reasons for Accepting Jesus Christ as a Personal Saviour.

In the Senior department, as in the Intermediate, there should be a uniform system of credits for all the classes within the department. The points suggested on page 51 of Chapter II. may be changed and adapted to meet the needs of Senior pupils. Some schools are using the scholarship plan, with splendid success, to encourage special effort on the part of young people. These scholarships, one or two each year, range from twenty-five to fifty dollars; and are offered, one to the Senior and one to the Young People's departments, for the purpose of paying the way of the boy or girl who makes the highest average, for a given period of time (usually nine months—October to July) to some Summer School of Methods or Older Boys' or Girls' Conference. In addition to these regular scholarships, provided by the Sunday school or some person of means in the

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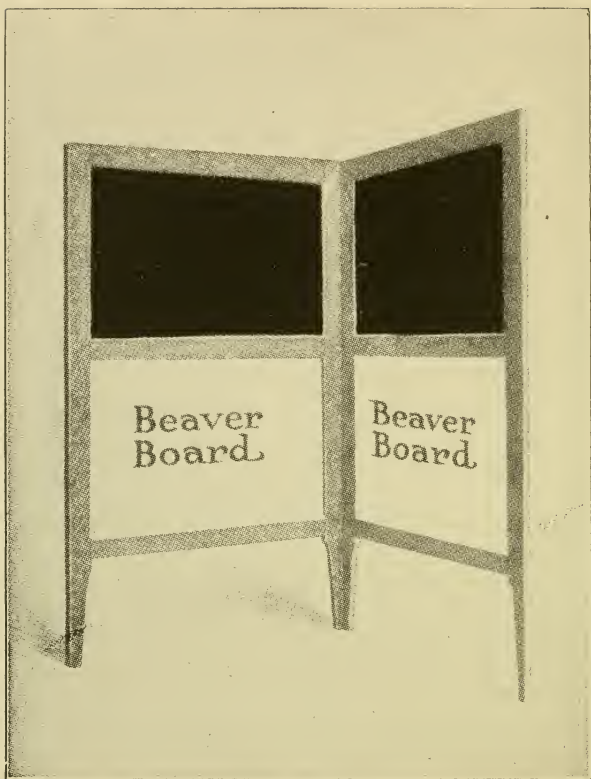
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church, an additional *fellowship scholarship* is sometimes offered by the *church*, which may go only to one who has before earned one of the regular scholarships. The plan is to be highly commended.

### LEADERSHIP.

Trained leadership is the vital need of the Senior years. The department counselor and teachers for this period should be graduates of a recognized teacher-training course, or its equivalent, and should continue their specialization by study and by attending conventions, institutes, schools of methods, and community training-schools. A young man is, as a rule, the ideal leader for boys in the middle teens; and a young woman the ideal leader for girls. Whether the leadership is male or female, however, several qualities are essential—Christian character, patience, persistence, sympathy, understanding, ability to guide and direct, and at the same time to keep in the background, aims, plans, and a willingness to train for service. Teachers and leaders who are unwilling to try, at least, to develop these qualities, should not be selected as leaders for Senior boys and girls.





#### SCREENS\*

Screens are often preferable to curtains for the separation of classes. Through the courtesy of H. L. Strickland, Nashville, Tennessee, we are permitted to present the combination screen and blackboard as shown in the accompanying cut. The screen is made in two sections, which are securely hinged together, each being three feet wide and five feet high. The frame is  $\frac{3}{4}$  by  $2\frac{1}{2}$  inches, the panels being filled with beaver-board; the top panel is coated with liquid slating, making a good blackboard. This screen can be made by a carpenter.

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\*P. E. Burroughs, *Church and Sunday School Buildings* (p. 167).

## IV

### THE YOUNG PEOPLE'S DEPARTMENT

THIS department includes young people approximately eighteen to twenty-four years of age. In the practical working out of the educational program of the church, however, this department will contain about all the young unmarried people in the church.

#### CHARACTERISTICS OF YOUNG PEOPLE.

The years from eighteen to twenty-four, while not characterized by as sharp changes as mark the periods of early and middle adolescence, are in many respects the most important years of the adolescent period.

*Physically*, growth is practically attained by the time a young person reaches the eighteenth or nineteenth year. From this time on the blood, which in the early teens was used to grow a body, and in the middle teens to grow a brain, is expended in the development of strength and agility. At this time the body is well under the control of the mind, and the development of muscular tissue is rapid and easy. All the physical appetites and

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impulses are stronger during this than preceding periods; but, if development has been normal, the rapid maturing of the reason and will makes it possible for young people to bring these appetites and impulses under control. "With a well-developed body, expressing in all its activities abundant physical vigor, the young man or woman, guided and controlled by a keen intellect and vigorous will, comes during this period into the full heritage of maturity, and is ready to make his or her contribution in a life of larger service."<sup>1</sup>

*Intellectually*, activity, which was one of the most marked characteristics of the preceding period, continues in this and becomes more intense. As a result of the rapid and strong functioning of the reasoning powers, there comes a spirit of independence and a gradual diminishing of the direct influence of teachers and companions through suggestion. The imitative tendency is rapidly passing, due to the fact that young people are now setting up their own standards of life and conduct; and while they are still open to advice and counsel, they accept and act upon only such suggestions as appeal to their own higher intellectual powers. Individuality is the strongly marked characteristic of this period. "Teachers and leaders must depend more, in guiding young people, on a strong appeal to the reason than to the emotions, or to an authoritative presentation which is to be accepted without a

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<sup>1</sup> Pease, *Bible-school Curriculum* (pp. 305, 306).

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question." This is the reason why classes of young people should not be too large. Attention must be given to individual differences, interests and difficulties. Questions must be answered in the light of life's larger experiences; doubts must be overcome; and methods of teaching adopted that will not antagonize the free and independent expression of individual ideas and ideals.

*Socially*, the altruistic emotions become dominant during these years. Under normal environment and with the right kind of instruction there is a steady advance from selfishness to unselfishness that is strong and beautiful. Young people, as a rule, gladly identify themselves with the larger social life of which they form a part and willingly expend their time and energy in service for others. The mating instinct which manifests itself in home-building is at the flood-tide during this period. The desire of young women for a "beau" and of young men for a "sweetheart" is natural, necessary and wholesome, for this is the springtime of life, the period of wooing and mating. During these years the romantic emotions of middle adolescence become the permanent and lasting sentiments of maturity, expressing themselves in home-building and thus insuring the perpetuation of the race. Most of the moral tragedies of these years grow out of the illicit functioning of the mating instinct, due many times to the environment in which young people are compelled to mingle and mate. Happy

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is that group of young people whose homes and church provide a wholesome place for the functioning of this one of the deepest and most fundamental of all the instincts of the adolescent period. Professor Athearn says: "The instinct to found a home and to live for one's family is sacred, and the care and interest of the church should be around about youth at the mating-time, safeguarding them from danger and cultivating the highest ideals of marriage, home and parenthood."<sup>1</sup>

The period of later adolescence is distinctly a period of *disillusionment*. By far the larger number of young people are at work in the world of business and industry, a few are idle in the home, and a small minority away at college. The roseate dreams and ideals of earlier years are a decided contrast to the stern realities of life as they meet them, and there comes as a result *disillusionment*, and a necessary readjustment of their ideas and ideals in regard to life. This changed viewpoint, the fact that so many of them are away from home and among strangers, the lack of sympathy on the part of employers and employees, the unsupplied need for social intercourse, fills young people with intense loneliness and despondency, and often drives them to seek relief in amusements that are unwholesome.

*Religiously*, this period is a period of doubt and perplexity because the age of independent

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<sup>1</sup> *The Church School* (p. 246).

## THE YOUNG PEOPLE'S DEPARTMENT

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thinking has come. Dr. Starbuck says: "Doubt is a process of mental clarification; it is a step in the process of self-mastery; it is an indication that all the latent powers are beginning to be realized. . . . Instead of trying to crush doubt, it would be wiser to inspire earnestness and sincerity of purpose in the use of it for the discovery of truth." <sup>1</sup> Professor Coe says: "What the adolescent at this time most wants, after all, is room—room to turn round mentally, to see things from all viewpoints; room for the many new thoughts which come crowding in at this time; for that intellectual and emotional expansion which should characterize this latter part of the adolescent period. Such a period of doubt, intellectual activity and psychical reconstruction is of great value, for the youth's mental aspirations are the very sap of the tree of knowledge." <sup>2</sup>

Precisely because of this period of doubting there should be in every church a department for young men and women where they may make a serious study of the Christian religion, and where they may freely present and discuss their many difficulties and doubts, that as a result of such study and discussion they may lay a sure foundation for the faith that is within them.

The religion of young people is exceedingly intense. Their quick sympathy, their self-sacrificing

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<sup>1</sup> *Psychology of Religion* (pp. 242, 243).

<sup>2</sup> *The Spiritual Life* (pp. 63, 64).

## YOUTH AND THE CHURCH

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devotion, their intense loyalty, their desire for participation in any and every attractive cause, accounts for the fact that so large a number of volunteers for the ministry and mission field enlist from this group. It seems that there is no task too large, no sacrifice too costly, to enlist their interest, their co-operation, their support.

“The studies of Coe, Starbuck and Hall show that the last important wave of conversion comes at about the twentieth year, and that after the thirtieth year only one in a thousand ever turns the face homeward toward God. Every effort on the part of the church should be concentrated on the securing of a consecration of life to God before the close of the adolescent period.”<sup>1</sup>

### AIMS, STANDARDS AND TESTS.

In the light of the characteristics just noted, what are the outstanding needs of young people, and what are some of the ways in which the church may meet these needs?

We are not dealing now with boys and girls of high-school age, but with young men and women who are almost mature. They need, therefore, our confidence, our appreciation, our co-operation. They should have a place and a part in the program of the church; training that will fit them for work in the home, the local church and the community; courses of study selected with their life

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<sup>1</sup> Athearn, *The Church School* (p. 245).

## THE YOUNG PEOPLE'S DEPARTMENT

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needs and interests in mind; a separate departmental room, if possible, affording a meeting-place for constant social intercourse (the *church*, open seven days and nights a week, if necessary, should be the *social center* for young people); and frequent challenges to enlist in the great Kingdom-building enterprises of the home and foreign fields.

What shall our aims be as we face the task of meeting the needs of this important group in the church's life?

1. To win to Christ each young person who has not already dedicated his life to Him.

2. To help these young people maintain their tested Christian ideals in relation to the practical work of life in and through the disillusionments that are bound to result as they face the realities of economic and industrial independence.

3. To prepare them for and to help them assume the duties and responsibilities of home-making and citizenship.

4. To prepare them for and help them assume their place in the work of life (business, professional, industrial), that in and through their daily work they may do the will of God and help to promote His Kingdom in the world.

5. To prepare them for and to enlist them in the work of the church for the community and the world.<sup>1</sup>

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<sup>1</sup> 1917 *Minutes of the Sunday School Council of Evangelical Denominations* (p. 46).

## YOUTH AND THE CHURCH

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The department counselor and teachers will need to keep these aims constantly in mind; to weigh and evaluate courses of study, plans, methods, activities, to see that all that is done contributes to the realization of these aims, not for the sake of the aims, but for the sake of *relating the life* of every *young person to God* and the *work of His Kingdom* in the largest way. The test of all *worship*, all *instruction*, all *training*, is that it *function in life* in the *home, church, community* and *world*.

Standards of content are as essential in the Young People's department as in any other. They will be based on the courses of study in use. Inasmuch as several elective courses are available, it is not within the province of this chapter to suggest such standards here. Teachers, however, who are to teach these elective courses will find it advantageous to go through the courses of study to be taught in advance of the pupils, and to determine what portions of the content should become a part of the permanent possession of young people. They will make progress by testing the results of their work from time to time to see how largely the ideas and ideals presented are being wrought out in the life of their students. It is to the shame of the church that so few young people are conscious of growth (either intellectually or spiritually) as a result of the hours spent in all the various organizations of the church and in so-called Christian work.

## THE YOUNG PEOPLE'S DEPARTMENT

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### ORGANIZATION.

There is in the minds of young people (eighteen to twenty-four) a sense of separateness from boys and girls of high-school age, and from those who have already taken upon themselves the responsibilities of adulthood. This *group consciousness exists*. It may be seen in any gathering of people in city, town or in the open country. Not to take advantage of it invites failure in the church or in any community enterprise.

The organization of this group in the local church should be thoroughly democratic. The officers (president, vice-president, secretary and treasurer) will be elected annually by the young people. The department counselor (superintendent) is usually appointed by the church board, the Committee on Religious Education, or whatever body or group selects teachers and officers for the church's educational work. The wise board or committee, however, will look with favor upon any suggestion that the young people, themselves, may make in regard to the department counselor. The committees needed to carry on the work are Membership, Missionary (or Service), Recreation and Program. Others may be appointed from time to time as the needs of the department may require. Some departments have an Employment Committee, whose function is to work through the Employment Committee of the church in locating

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young people in the employ of Christian business men and women. The diagram on page 55 suggests the form of organization.

In work with young people of eighteen to twenty-four the department organization, not the class, becomes the permanent unit of organization. Perhaps the only time the departmental group will break up into smaller units is for classroom work on Sunday. The class organization will not be permanent, because the curricula for young people consists of elective courses, ranging in length anywhere from eight weeks to a year. Several of these elective courses may be in progress in the same school at a given time, the young people choosing the course in which they are most interested and joining that group for the period of the course. Wise teachers will not attempt to keep intact a permanent organization for the class; but will use their influence to make the department organization, life and spirit as strong as possible. Pupils should be encouraged to elect during the six or eight years they spent in the Young People's department a number of different courses, that they may be trained along many lines, may find the thing they can do best, and may be helped to do that thing in the most efficient manner. This makes it possible to correlate the mission-study work done hitherto in connection with young ladies' circles, guilds, etc., making this work one or more of the elective courses offered

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young people in connection with the Sunday sessions of the church's school.

Here, as in the work of the Intermediate and Senior group, the leadership of the Young People's department of the Sunday school, and the Young People's Society of Christian Endeavor, should be unified, and the programs of worship, instruction and activities correlated. In many churches this will necessitate a grading of the Young People's Society of Christian Endeavor to correspond with the period of later adolescence. This is not difficult, however, and has already been done in a number of churches as an efficiency measure.

### EQUIPMENT AND PROGRAM.

A separate assembly-room for the Young People's department is altogether desirable because it recognizes the *group consciousness* and affords opportunity in *training* young people for *leadership*. Where such a room is available, it should be used. The young people themselves should be responsible both for planning and conducting the opening service of the church's school, which will consist of songs, prayers, devotional Bible reading, short talks and missionary instruction of an inspirational character. Where no such room is available, the Christian Endeavor session of this department will afford some opportunity for training young people in self-expression. Even in the very small church meeting in a one-room building, where there is but

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one class of young people (eighteen to twenty-four), some separation may be worked out by means of folding screens or curtains.

Ideal equipment, however, will provide an assembly-room and classrooms, a library for reference work, blackboards, a musical instrument, maps, hymn-books and chairs. Where the assembly-room must be used for classroom purposes also, the Tablet arm-chair or movable assembly-room



**TABLET ARM-CHAIR\***

\*Used through the courtesy of the American Seating Company, Chicago, Ills.

## THE YOUNG PEOPLE'S DEPARTMENT

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chair shown on page 70 is to be preferred. The walls of the department should be adorned with a few well-chosen and well-framed pictures. The following are suggestive:

“Christ in Gethsemane,” Hofmann.

“Ecce Homo,” Ciseri.

“The Light of the World,” Hunt.

“The Last Supper,” da Vinci.

Pictures of the great missionaries of the Cross will find their place also, as will recreational and service posters.

Programs of worship for young people should be dignified and reverent. Here, as in the other departments of the Secondary Division, these programs should be builded around themes that have a more or less universal appeal to the life needs and interests of young people. See Chapter VII. for suggestive programs and materials.

The outstanding need of the church to-day is *trained leaders*. This need should be kept in mind in planning the courses of study for young people, for in this department are to be found the *teachers* and *leaders* that must man the educational work of the church of to-morrow. Bible study, teacher-training, mission study, studies in personal evangelism, should constitute the elective courses offered to young people. What elective course could be finer as a background for the study of the new Standard Teacher-training Course than a three months' study of the aims, themes

## YOUTH AND THE CHURCH

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and content of the International Graded Lessons? The majority of picked-up supply teachers from young people's or adult classes flounder hopelessly in the presentation of graded lesson material because they do not know the aims, plans, purpose or content of the course of lessons they are attempting to teach. The following elective courses are available for young people's classes:

### Training.

- "The Standard Teacher-training Course" (interdenominational, and planned in units of ten lessons each. A diploma course).
- "The Pilgrim Preparatory Course" (one year).<sup>1</sup>
- "Leaders of Girls," Espey (a course of training for older girls as leaders of younger girls).
- "Brothering the Boy," Rafferty (a course of training for men and older boys as leaders of younger boys).

### Bible.

- "Life of Christ," Stalker.
- "Life of Christ," Farrar.
- "Studies of the Books of the Bible," Stevenson.
- "General Manual" (for the introduction and use of the International Graded Lessons).

### Missions.

- "Servants of the King," Speer.
- "Comrades in Service," Burton.
- "Men and Things," Atkinson.
- "The Lure of Africa," Patton.

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<sup>1</sup> A certificate course issued by the Pilgrim Press, Boston, Mass. The leader of the class will find "A Guide for Teachers of Training Classes" helpful with this one-year course.

## THE YOUNG PEOPLE'S DEPARTMENT

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"The Gospel for a Working World," Ward.

"Ancient Peoples at New Tasks," Price.

### Evangelism.

"II Timothy 2: 15," Pope.

"The Human Element in the Making of a Christian,"  
Conde.

"Soul-winning," Violette.

In addition to the above courses, classes may elect any year of the International Graded Lessons for the years from seventeen to twenty. The contents are as follows:

First year: "The World a Field for Christian Service."

Second year: "Old Testament History."

Third year: "New Testament History."

Fourth year: "The Bible and Social Living."

Other elective courses for young people are being released for publication from time to time. A three months' course on "The Liquor Evil" was released by the International Lesson Committee at its last meeting.

### ACTIVITIES.

The constant cry for social intercourse indicates the ever-present need of the later adolescent period for social recreation. The mating and home-making instinct demands it. The home, of course, would be an ideal meeting-place for young people; but many of these older boys and girls are boarding, and those who are in their own homes do not

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always find the home available. Commercial interests have been quick to see this need for constant social intercourse, and in the poolrooms, dance-halls, theaters, amusement parks, saloons, etc., are providing the meeting-place for hundreds and thousands. There is no good reason why young people should be found in these places in so large numbers except that the home and church are so often closed to them. The social instincts of young people are, as a rule, clean and wholesome. It is the duty of the home and church to co-operate in keeping them so, by providing a meeting-place for these young people, and then seeing to it that amusements of the right sort are offered. See Chapters VI. and IX. for plans and suggestive activities.

Then, too, these young people need not only sane and safe amusements, but a *place* and a *part* in the work of the church in the community. They should be set to work, studying the conditions in their communities and planning definite ways in which the needs discovered may be met. They should have their place in the every-member canvass, evangelistic campaigns, community surveys, building-fund projects, anything and everything that deals with the life of the church in the community. From time to time these young people should be brought face to face with the great world calls for service. The Christian physician, minister, lawyer, nurse, social settlement worker

## THE YOUNG PEOPLE'S DEPARTMENT

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and returned missionary should come before these young people *en masse* assembly, challenging them to a dedication of *life in service* to the *world*. The missionary committee of the church and church school can do no more effective service than to keep attractive posters, charts and reports constantly before the attention of this potential group. Young people are willing to pour out their lives to the fullest upon any and every object that commands their love and loyalty. The church ought not to let this devotion to sacrificial service go unchallenged.

### TEACHER AND COUNSELOR.

The power of the teacher and leader of young people is past all ability to compute. Willingness and the ability to be in every sense a companion to young people is the chief characteristic needed; for there never is a time when the indirect influence of the teacher and leader counts for more. These young people have passed the period when the teacher may dictate. They are able now to do their own thinking and planning; but, oh! how they do need the kindly counsel of a friend who has been a bit farther along the pathway of human experience to help them interpret disappointment and disillusionment in the way that shall mean most to their own growth and development.

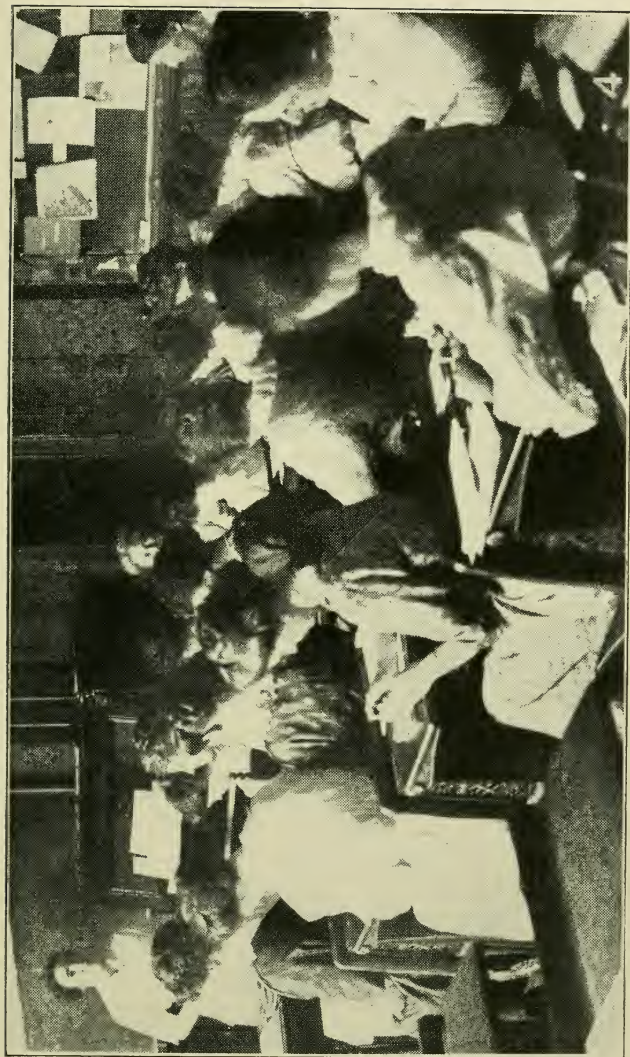
The department counselor's chief work will be in helping young people to plan their departmental

## YOUTH AND THE CHURCH

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activities on a large scale. Upon his or her shoulders rests the task of seeing to it that the department becomes more than just a group of young people meeting together more or less regularly for *good times*. Good times are necessary, and they will become a regular feature of the department's program; but both teachers and counselor have failed unless these young people are *won to Christ, trained for service, and enlisted in His great Kingdom-building enterprise*. The law of the department counselor in working with young people must always be: I must decrease, that thou mayest increase. Successful, indeed, is that counselor who leads without young people being conscious of his or her leadership.

Regular meetings of the department council will need to be held monthly to plan and outline programs and methods of procedure. Any plan or program outlined, however, should be brought before the whole department for discussion and adoption before being launched, so that the whole group may work intelligently and co-operatively in bringing to pass the desired results. It is well for the president of the department to appoint a *poster committee* from time to time, to feature in an attractive way recreational and service programs that have been approved and adopted as a working policy. These posters may be hung in the department room, the vestibule of the church, and in the publicity centers of the community.



A Community Class of Teachers Specializing in Work with Teen-age Girls



## V

### THE ORGANIZED SECONDARY DIVISION CLASS

#### PURPOSE.

INVESTIGATIONS show that practically 75 per cent. of the boys and girls in any given community are, or have been during the teen years, a member of some sort of a gang, class, club, clique, team or set. It is evident, therefore, that the social or group instinct is a natural one. During the period of early adolescence (12-14) the group is small, as a rule, ranging anywhere from seven or eight to fourteen. During the period of middle adolescence (15-18) the group widens a bit, and by the time young people have reached the later adolescent period the group consciousness has sufficiently widened as to make the department, not the class, the natural unit of organization.

The purpose of class and department organization is to take advantage of this natural, God-given social or group instinct that comes with adolescence, and to form within the church, and as an integral part of the church's educational program, organizations that will make the largest possible appeal

## YOUTH AND THE CHURCH

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to this budding social instinct, thereby challenging the loyalty and support of young people to the church and the church's school.

The organized Secondary Division class is an integral part of the church, the church's school and the department with which it is connected. It is not a separate organization distinct and apart from these larger bodies, but rather a small group within these larger ones, organized for the purpose of developing initiative and of training boys and girls for definite Christian service.

### ADVANTAGES.

The organized class in the hands of boys and girls, when its organization and activities are planned largely by them, and its discipline, when necessary, administered by them, has very decided advantages over the unorganized class.

1. It utilizes the social or group instinct, providing an effectual channel through which to train boys and girls in Christian conduct and service.

2. It develops leadership by fixing responsibility. What is everybody's business is nobody's business. The unorganized class is always a "one-man" (usually a "one-woman") affair. Organization transforms the class from a *teacher* enterprise to a *pupil*, by making each member share in the management and direction of its activities.

3. It utilizes the energy, ambition, the desire to do things, so characteristic of young people.

## THE SECONDARY DIVISION CLASS

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4. It increases class spirit, loyalty to the church and the church's school.

5. It encourages mutual sympathy, interest and understanding; and strengthens the position of the teacher, enabling him to become, more and more, the friend and counselor of each boy or girl.

### STANDARDS.

But some may raise the question: When is a Secondary Division class properly organized?

1. When it has enough officers and committees to successfully carry on its work, each actively fulfilling its separate function.

2. When it is definitely connected with, and forms a part of, some church or Sunday school.

3. When it has regular Sunday and through-the-week or through-the-month meetings.

4. When the age limits of the class are not under twelve nor more than twenty-four years.

5. When it has a definite *goal* and a working program for a given period of time.

### AIMS.

Class organization is of no value, however, unless the class has some very definite aim, objective or goal. The class should share these aims with the teacher, and should see the organization as the channel through which these aims are to be accomplished. The aims of the organized Secondary Division class should be:

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1. To win the members of the class to personal allegiance to Jesus Christ as Lord and Saviour.

2. To train the individual members of the class through Bible study and correlated subjects, Christian conduct, recreation and service, to embody within themselves the Christ ideal.<sup>1</sup>

### PLAN OF ORGANIZATION.

The following outline gives in general a plan of organization that may be changed and adapted to meet the needs of any group of adolescent boys and girls:

I. OFFICERS (the officers, except the teacher, are elected by the boys or girls from among their own number):

1. President.
2. Vice-President.
3. Secretary.
4. Treasurer.
5. Teacher (appointed by whatever committee or body selects teachers and officers for the church school).

### II. COMMITTEES:

1. As many as are necessary to carry on its work. The following are suggestive:
  - (1) Recreation.
  - (2) Membership.
  - (3) Missionary or Service.
  - (4) Executive.

a. The Executive Committee is made up of the officers of the class and the

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<sup>1</sup> Alexander, *The Boy and the Sunday School* (p. 76).

## THE SECONDARY DIVISION CLASS

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chairmen of standing or short-term committees. The pastor and department counselor are *ex-officio* members of the Executive Committees of all the organized classes in a department.

- (5) Short-term committees may be appointed from time to time, and, if the class prefers, all its committees, except the Executive, may be short-term.

### III. MEETINGS:

- 1. Sunday session (forty to forty-five minutes in length, thirty minutes of which should be devoted to lesson study).

- (1) Program:

- a. Opening service: Prayer, report of secretary, reports of committees.
- b. Lesson period.
- c. Closing service.

- 2. Weekly, monthly or semi-monthly session.

- (1) Program:

- a. Varied to meet the physical, intellectual, social and service needs and interests of young people.
- b. The program of activities is usually blocked out by the Executive Committee for a period of three, six or nine months at a time.
  - (a) Submitted to the whole class for discussion and adoption.
  - (b) Details turned over to the proper committee.

- c. The character of the activity determines, as a rule, the place of meeting.

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### IV. ACTIVITIES:

1. Activities for young people should touch every phase and interest of boy and girl life.
2. They should be planned largely by the young people and should interrelate the work of the Sunday session with the through-the-week life and interests of pupils. (See Chapter VI. for plans and materials.)

All the sessions of organized classes should be in charge of the president or vice-president, *not the teacher*. The opening service on Sunday will consist of a short prayer by the president, by some member of the class, or by the whole class in unison. Short individual and Scripture-sentence prayers by members are to be encouraged. This will be followed by the reading of brief minutes by the secretary, covering the Sunday (last) and mid-week or month activities, points brought out by the teacher in the last lesson, offering, attendance, etc. The secretary of the class should be provided with a note-book and asked to keep the minutes of all meetings in writing. In this way the *future secretaries* for all phases of Christian work may be trained for this important service. Chairmen of standing or short-term committees should then be called upon for brief one-minute reports. Classes should make it their rule not to transact any matters of business in the Sunday session that could go over to the through the week or month meetings; but announcements that have to do with class interests

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and activities should be made in connection with the opening service of the Sunday session. If the program of activities has been blocked out in advance, it will require but a minute for the chairmen of committees to call attention to the meetings and work of the week or month.

At the close of the opening service the teacher takes charge of the class, presenting the lesson, unless that work has been assigned, for the day, to some other person or group, directing the development of the lesson, and making assignments with reference to the lesson or lessons that are to follow.

The closing service of the class is in charge of the president or vice-president. It will consist of sentence prayers, silent prayer or concert prayer. Some classes have formally adopted some Scripture prayer, changing the wording so that it meets the needs of the group; *e. g.*, "May the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer" (Ps. 19:14).

### HOW TO ORGANIZE.

Read carefully the paragraphs on the purpose, advantage, standards, aims and plan of organization. Then think the whole matter through from the viewpoint of your pupils. Try to put yourself in their place. Ask yourself whether or not there is anything in this plan of organization that will

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help boys and girls to develop into more efficient Christians. You, yourself, must believe thoroughly and enthusiastically in the *organized class* as a *means* of *individual* and *group development*, before you are ready to attempt the organization of your class, or can hope to enlist their interest and co-operation.

When you are persuaded that the organized-class plan, intelligently carried out, does offer its members the best possible means of growth and development, call together two or three of the natural leaders in your class and talk the plan over with them. Follow this with a meeting of the whole class. If possible, get one of the natural group leaders to present the plan of organization to the entire group. It usually means that this natural leader is made the first president of the class.

Whatever you do, do not foist upon boys and girls in their teens ready-made or hand-me-down organizations. The great Baraca, the Philathea and Loyal Class movements are splendid for adult classes; but they have no place in the teen years. Whenever you fit one of those ready-made organizations down like a hood over a group of boys and girls, you have robbed that group of every rightful chance they had to grow through working out their own organization. Teen-age boys and girls are just at the period when they will be best developed by doing things for themselves.

## THE SECONDARY DIVISION CLASS

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Call out in as large a measure as possible the initiative of the members of the class in perfecting the organization. Let them select their own class officers, name, motto; work out their own constitution, pennants, posters, etc.

When the organization has been effected, the duties of the officers and committees understood, then make the organization genuine by putting the work of the class into the hands of boys and girls, all details to be carried out by them. The teacher, in just as large a measure as possible, should keep in the background.

### CLASS GROUPINGS.

The experience of many workers indicates that the best results with adolescent boys and girls are to be obtained when the class group is small, varying in size from seven or eight to fourteen or sixteen. We have already noted that classes in the Young People's department will be determined by the number electing to take any particular course of study. Classes, however, under no circumstances, should be so large as to make it impossible for the teacher to know and to give personal attention to the individual members.

Neither is it possible to get the best result when pupils from twelve to eighteen years of age are members of the same class, for they are living in different periods of development. Such a grouping makes it impossible for the program of the

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class to meet the needs of both the older and younger pupils. A good working basis is (12-14), (15-17), (18-24+). This is merely suggestive. The correct grouping ought to consider physical and intellectual development as well as age, and adjustments should be made so that the boy or girl is permitted to find his or her natural group.

In working with boys and girls from twelve to eighteen years of age, it is generally conceded that there should be no mixed classes (boys and girls together). In the Young People's department the sexes will be mixed or segregated according to the content of the courses of study offered.

### EQUIPMENT.

Separate classrooms for every class in the Secondary Division is the ideal; and it is to be hoped that the church of the future, in planning for its educational work, may reach that ideal. Where this is not possible, screened or curtained spaces will help to make the teaching and training of the organized class effective. Ideal equipment for Intermediate, Senior and Young People's classes will include a room, a blackboard, maps, Bibles, pictures, curios, pads of paper for note-taking, pencils, and tables around which the pupils may gather for study and work, or the broad-armed tablet or assembly-room chairs (see pp. 70-86 for diagrams). The Moulthrop table chair-desk,<sup>1</sup>

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<sup>1</sup> See the catalogue of the American Seating Company, Chicago, Ills.

## THE SECONDARY DIVISION CLASS

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which is rapidly taking the place of stationary desks in the public schools, is ideal in that it is equipped with a pull-out drawer under the seat, providing a place in which the pupil's material—Bible, note-book, pencil, etc.—may be kept.



MOULTHROP TABLE CHAIR-DESK\*

\*Used through the courtesy of the American Seating Company, Chicago, Ills.

### CLASS NAMES AND MOTTOES.

A class name is desirable because it helps to create class spirit, as well as to advertise the work of the class. Some schools number or letter the classes to indicate their relation to the church's school. In others, the classes choose names of

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Bible characters—"Queen Esther," "Knights of St. Paul," etc. Some classes choose names that indicate the spirit of the class; as, "Willing Workers," "Play Square Gang," etc. Still others use letters—the "K. Y. L. Class," "Delta Alpha," etc. In other schools, where the Triangle Club work is being correlated with the organized-class work, classes are calling themselves the "Livingstone Triangle," the "Moffat Triangle" or "Dye Triangle." The author found one church on the Pacific coast in which all the classes in the Intermediate department were named for living missionaries, and all had their class mottoes suggested by these living missionaries.

The class motto is equally important with the class name, especially if it embodies in some way the class aim and spirit. The following are suggestive: "Play Square," "Get the Other Fellow," "Be Strong," "We Do Things," "We Mean Business," "Messengers of the Queen," "Onward," etc.

### CLASS RECORDS AND CREDITS.

There should be a more or less uniform system of records and credits for all classes in the Intermediate, Senior and Young People's departments, for these are the years when habits become fixed and life's ideals permanently established.

"Regularity in attendance and punctuality are desirable on the part of all, not only for the sake

## THE SECONDARY DIVISION CLASS

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of the school, but for the sake of the habit which is becoming fixed during these years. Young people learn to practice the principles of Christian giving by giving regularly, systematically and intelligently to all the various phases of the work during the years in which they are receiving Christian training. They will become proficient in the use of their Bibles to the extent that they learn to use them intelligently during these years. Regularity in church attendance is essential to those who would learn to worship in spirit and truth. Home study, carefully planned and wisely assigned from week to week by the teacher who confidently expects definite work, will help the pupil to take a rightful attitude toward Christian education. Since all these things are desirable, and necessary to the growth and progress of the pupil, a definite system of credits and records is essential.”<sup>1</sup>

The department counselor (superintendent) and teachers should work out a uniform credit system for all the classes in a given department. The points suggested on page 51 of Chapter II. are suggestive. Every Sunday the record of each pupil on each point should be made, and at the end of the quarter the totals copied in the department superintendent's (counselor's) permanent record-book. The Graded Credit System,<sup>2</sup> Student's

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<sup>1</sup> Irvin, *The Modern Sunday School: Its Organization and Equipment* (p. 50).

<sup>2</sup> See *A Worker's Manual*, by Irvin (pp. 7-11), Christian Board of Publication, St. Louis, Mo.

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Credit Card and Department Superintendent's Permanent Record for Intermediate, Senior and Young People's Classes (diagrams shown on the opposite page) are ideal.

### TEACHERS.

The gravest problem of the church and church school to-day, as it faces the needs of boys and girls in the climacteric years of adolescence, is the lack of trained leadership. The organized Adult Class Movement has helped somewhat to solve this problem; but there is still a very great dearth of real, live, wide-awake, intelligent leadership for these years. The qualifications required for teachers of Intermediiate, Senior and Young People's classes differ from those required for teachers in other departments. The fundamental qualifications, such as Christian character, human sympathy, faithfulness, etc., are essential here as in all other departments; but the successful teacher of adolescents must have in addition intelligent insight into boy and girl life, initiative (leadership), consecration, and adequate preparation. The selection of just any one to teach teen-age and Young People's classes is a fatal mistake. These boys and girls of high-school and college age quickly detect inefficiency and indifference on the part of teachers. They are just at the time when, if they are to be held to the church, they must have the ablest teachers that can possibly be pro-

**STUDENT'S CREDIT CARD**  
INTERMEDIATE, SENIOR AND YOUNG PEOPLE

Quarter \_\_\_\_\_ Class \_\_\_\_\_ Department \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Average for Quarter \_\_\_\_\_

SUNDAYS	1	2	3	4	5	6	7	8	9	10	11	12	13
Present													
On Time													
Offering													
Bible (Use of)													
Assigned Work													
Church Attendance													
Cause													

Form No. 508 Copyright Board of Publication, St. Louis

**Department Superintendent's  
Permanent Record**  
Intermediate, Senior and Young People

Pupil's Name \_\_\_\_\_ Date of Enrollment \_\_\_\_\_

Address \_\_\_\_\_ Phone \_\_\_\_\_

Age \_\_\_\_\_ Birthday \_\_\_\_\_ Public School Grade \_\_\_\_\_  
(Last birthday) (Month) (Day) (Year)

Member of Church \_\_\_\_\_ Where \_\_\_\_\_

Joined Church \_\_\_\_\_ How \_\_\_\_\_

Father \_\_\_\_\_ Church \_\_\_\_\_

Mother \_\_\_\_\_ Church \_\_\_\_\_

Assigned to Class \_\_\_\_\_ Transferred \_\_\_\_\_

Lost to School \_\_\_\_\_ Cause \_\_\_\_\_

(Information Copied from Student's Credit Card)

YEAR	Average for Year _____				Average for Year _____				Average for Year _____			
	FIRST				SECOND				THIRD			
Quarter	1	2	3	4	1	2	3	4	1	2	3	4
Present												
On Time												
Offering												
Bible (Use of)												
Assigned Work												
Church Attendance												
Grade												

Form No. 509

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The "Student's Credit Card" and "Department Superintendent's Permanent Record" shown above are used with the permission of the Christian Board of Publication, St. Louis, Mo.



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vided. Teachers of these classes should be graduates of an accredited Teacher-training Course or its equivalent, and should continue their study and specialization by attending conventions, institutes, schools of methods, and community training-schools.

At no other time is the need for men teachers of boys' classes and women teachers for girls' classes so necessary as during the years from twelve to eighteen. The physical changes that are taking place during these years, and the consequent new adjustments, call for the most sympathetic relationship between teacher and pupil. Teachers of the opposite sex can not enter into the inner lives of their pupils at the point, often, of greatest need.

### CORRELATION.

In these days of economic and industrial pressure and of organizations without number, both inside and outside the church, teachers and leaders of young people's organizations of similar ages within the church should endeavor to unify the leadership and correlate the program of Sunday and through-the-week activities of these organizations so as to avoid all needless duplication and afford the largest possible training with the minimum of machinery.

Many churches are now correlating the work of Triangle clubs, mission bands, young ladies' circles, guilds, etc., with the through-the-week activi-

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ties of organized Intermediate, Senior and Young People's classes. This is a hopeful sign, and should be encouraged because it looks toward a more complete, full-rounded Christian education for the youth of the church. The church's school touches more young people than any other organization in the church's life. Its groupings (departmental and class) are based upon natural life periods and life interests; it affords, therefore, the logical working basis for the correlation of things necessary to the Christian education of boys and girls and young people.

### INTERNATIONAL RECOGNITION.

A great many communions issue a certificate, or charter of recognition, to organized Secondary Division classes. Some have only a seal, which may be placed on the certificate issued by the International Sunday School Association. When a class has completed its organization, an application<sup>1</sup> for a certificate of recognition should be made, either to your own Sunday-school headquarters, or to the State or Provincial office of the International Sunday School Association. Upon the receipt of this application with twenty-five cents, a beautiful lithographed certificate, suitable for framing for classroom use, will be issued.

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<sup>1</sup> Blank application forms may be secured from your own Sunday-school headquarters or from the State or Provincial Association office.

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The royal blue and white button (white center with blue rim) has been adopted as the international emblem of the Secondary Division. The blue indicates loyalty, and the white, purity. These buttons may be secured from any publishing-house handling Bible-school supplies, and are frequently presented to the class by the teacher, with the certificate.

The certificate, the registration and the button help to link the class with the great church-school, world-wide brotherhood of Young People's classes.

## VI

### A FOURFOLD PROGRAM FOR DEVELOPING LIFE

ANY program of Christian education that does not recognize the physical, intellectual, social and spiritual needs and interests of young people is incomplete. Life functions as a unit. You can not save the souls of boys and girls if they are living in accursed physical bodies; you can not save the souls of boys and girls if they are living in an immoral mental world; you can not save the souls of boys or girls, or men and women, if their social relationships with all other boys and girls and men and women are not clean and pure and wholesome altogether. The only way to reach the *soul* is *through* the *body*, for, as Grenfell notes, "when the *soul* has cast off its *body* we can not reach it at all." This makes a fourfold program of Christian education essential to the complete development of young people. In times gone by, the great mass of Sunday-school teachers had no sense of responsibility for other than the spiritual development of their pupils. They did not look upon it as their religious duty to encourage physical, intel-

## A FOURFOLD PROGRAM

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lectual and social growth. They taught a twenty or thirty minute Bible lesson once a week without a thought as to how the ideas and ideals presented were to be wrought out in the life of the pupils. Not so to-day. Christian teachers and leaders of our time are beginning to sense the need for an all-round symmetrical development; and, in the program of through the week and month activities for their classes, are giving young people the inspiration and training that look toward this complete, full-round fourfold growth.

The fundamental law in human development is *activity*. Expression deepens, and in a very large measure determines, impression. Professor Coe says: "Life develops, learns both to know and to do, by doing."<sup>1</sup> The passion of young life is for expression; and it is this very demand on the part of youth to *live the thing* it is *thinking* about that affords the church its opportunity to *fix ideals* and *determine development* by *guiding* and *directing* the *activity life* of *boys* and *girls*.

This demand for activity is not confined to one day in the week. The same bundle of instincts that impels to action on Monday, Tuesday and Wednesday, impels to action on Sunday, and the reverse is also true. Young people are just as active on Sunday as they are on the other days of the week; and they are just as religious on Sunday as they are on other days of the week, and not

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<sup>1</sup> *Education in Religion and Morals*, Chap. VII.

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more so. They make little or no distinction between things secular and things spiritual. A trip to the woods or to some educational or benevolent institution, a game of volley-ball or basketball, a vocational or life talk, the reading aloud of some good book—any or all of these things may afford just as fine an opportunity for teaching the eternal truths of God as the classroom session on Sunday. And the earlier the church awakens to this fact and ties up the through-the-week life and interests of young people with the Sunday life, by guiding and directing the through-the-week activities of youth, the better it will be for all concerned.

### CLASS ORGANIZATION.

The organized Secondary Division class is the normal center for the interests and activities of the youth of the church, else impression and expression are divorced, and they may not be. It is suicidal to attempt to teach the great truths of God in the Sunday sessions without making the through-the-week sessions of the class a laboratory for the expression of these truths. The church school in its outreach into the life of boys and girls should touch every life interest and life situation. Young people should come to look upon the organized class as the center of their interests and activities. Its through-the-week programs should be so planned as to train the whole life of young people by giving opportunity for the ex-

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pression of the physical, intellectual, social and religious life in service.

The first step is to organize the class. The organization should make it possible to use every member of the class in some way. As soon as the organization has been effected, there should be a called meeting of the Executive Committee to talk over and outline a definite program of activities in line with the interests and needs of the pupils. When this program has been outlined, it should be brought up at the next regular through-the-week meeting of the class for discussion, correction and adoption. The details for the various activities outlined may then be turned over to the proper standing or short-term committees for execution. Classes that are making the greatest progress in the way of fourfold development are outlining their through-the-week activities for three, six, nine months and a year at a time. The following program, outlined and adopted by a class of girls in the middle teens as a working basis for the fall quarter is suggestive:

### October.

First Week—Story hour (Program Committee in charge).

Second Week—Campfire marshmallow roast, stories and games (Social Committee).

Third Week—Volley-ball; challenged another class of girls to a match game (Athletic Committee).

Fourth Week—Dressed dolls for the Orphans' Home (Service Committee).

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### November.

First Week—Story hour (Program Committee).

Second Week—Chafing-dish party (Social Committee).

Third Week—Volley-ball; all the girls in the department in a match game (Athletic Interclass Committee).

Fourth Week—Made aprons for orphan children (Service Committee).

### December.

First Week—Story hour (Program Committee).

Second Week—Salmagunda social; girls' class entertained the Play Square Gang class (Social Committee).

Third Week—Filled surprise bags for community Christmas tree (Service Committee).

Fourth Week—Moonlight trip to the Orphans' Home, to tell stories to orphan children (Program Committee).

The girls in this class met from 2:30 to 4:30 P. M. on Saturday afternoon (unless the activity called for an evening meeting). They gave the first Saturday afternoon each month to story-telling, using Professor St. John's book, "Stories and Story Telling," as the basis of their story work. Their aim was to master, through *study* and *practice*, the art of retelling short stories. The story period included the reading aloud, as they sat in a circle, of one chapter from the book. This was followed by a brief discussion and summary, led by one of the girls to whom the task had been previously assigned. After the discussion, two or

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three short stories were retold by the girls, and then the critic for the afternoon made her report, emphasizing the strong and weak points in the light of what they had learned from their textbook study. The story hour was followed by a fun period (games of all kinds), light refreshments and adieus. The class met usually at the home of one of the girls, occasionally at the home of the teacher. By the time this class of girls had finished the Intermediate Graded Lessons, they had turned back into the Primary and Junior departments, as teachers or helpers, eight of their number; and the department superintendents, commenting upon their work, said they were the best teachers in their departments, because they knew how to tell Bible stories in such an interesting way.

There ought always to be a regular order of procedure for these through-the-week meetings. The following is suggestive:

1. Meeting opened by the president or vice-president with prayer.
2. Reading of the minutes of the last meeting by the secretary. The minutes should include (1) items of interest in regard to the standing of the class as compared with other classes in the department; and (2) a brief review of the leading points taught in the lesson for the Sunday or Sundays past.
3. Business items, including challenges from other classes, announcements of interclass and department activities, etc. These should be talked over by the

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president and chairmen of committees in advance, so as not to consume too much time at the meeting.

4. The program for the afternoon or evening, as arranged by the standing or short-term committee.

### PHYSICAL PROGRAM.

But some may raise the question: Why should *physical activities* have a place in the through-the-week program of organized classes? Because the "*basis of all development is physical*"; because of the rapid physical growth, and increase both in quantity and temperature of the blood during the adolescent years; because of the ceaseless *activity* constantly generating *energy*; "because *self-control* and the development of all the higher moral and intellectual powers depend upon the proper interaction of nerves and muscles; because adolescence is the age of nerve and muscle education; because ninety-five per cent. of all interests find physical expression;" because Jesus is the physical as well as the intellectual, social and spiritual ideal of adolescence. (See Luke 2:52; 10:27; 1 Cor. 6:19, 20; Rom. 12:1; 3 John 2.) Margaret Slattery, speaking of the physical side of the girl in her teens, says: "As long as we live, the physical will be with us; it is not to be despised, but respected; not to be ignored, but developed; not to be abused, but used. It demands obedience, and exacts penalty when its laws are broken."<sup>1</sup> The physical life is important because of its spiritual relationships.

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<sup>1</sup> *The Girl in Her Teens* (p. 26).

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Therefore Paul could say: "Know ye not that your body is a temple of the Holy Spirit?"

If all boys and girls were in the public schools, and the public schools everywhere gave attention to this matter of directing the physical growth and development of the body, then the church's school might dismiss the physical life and needs of young people from its consideration. Statistics show, however, that fifty-two per cent. of the boys and girls in the United States are no longer enrolled in the public schools by the time they reach thirteen years of age; that only ten per cent. of the total enrollment ever go as far as to complete a full four-year high-school course. For the sake, then, of the more than fifty-two per cent. not enrolled in the public schools, and in view of the large number of cities, towns and rural communities in which the public school is giving no attention to the matter of directing the physical growth and development of young people, the church's school, if it meets the whole needs of boys and girls, must build into the through-the-week programs of its organized classes activities that will help the body to develop normally.

This does not mean that every church must have a gymnasium, clubrooms, etc. (it would be splendid, indeed, if every church could have such equipment); but it does mean that churches not so equipped should plan the through-the-week activities of organized classes in such a way as to

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give some consideration to the physical life and needs of young people.

Physical programs for young people should include:

1. HEALTH EDUCATION.—A knowledge of the laws of health, and facts that will help young people to attain to Christ's ideal for the body. Talks on personal habits that make for good health, such as exercise, regular sleep, diet, baths, fresh air, care of eyes, nails, teeth, the laws of recreation, hiking, etc.<sup>1</sup>

2. OUTDOOR LIFE.—Life in the open is one of the most valuable factors in securing health and physical vigor.<sup>2</sup> It needs especially to be emphasized in the life of employed boys and girls. Observation trips, hikes, picnics, camping, etc., should be included in the programs of young people.

3. SPORTS.—(1) Individual, such as tennis, croquet, golf, skating, brevit and quoits. (2) Group games, such as three-deep, pass-ball, dodge-ball, bean-bags, etc. (3) Team games, such as baseball, volley-ball, basket-ball, hockey, cricket, etc. (4) Water sports, including swimming, rowing, diving, water-ball, etc.<sup>3</sup>

4. FIRST AID AND HOME NURSING.—An elementary knowledge of these subjects. Where practicable, a brief "First Aid" and "Home Nursing" course.<sup>4</sup>

### INTELLECTUAL PROGRAM.

In any four-square scheme of development the intellectual needs and interests must be fully recognized, because the *mind* is the *controller* of the *body*. It is the knowing power, the feeling power, the willing power in human life, and therefore

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<sup>1 3 4</sup> *Canadian Girls in Training* (pp. 10, 11).

<sup>2</sup> *The American Standard Program for Boys* (p. 33).

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controls in a very large measure all higher moral and spiritual development. It is capable of wonderful growth, and it is during the teens and early twenties that its most wonderful growth takes place. Jesus recognized the importance of the mind in his teaching, for did he not say, "As a man thinketh in his heart [mind], so is he"? Teachers and leaders of adolescents should encourage every boy and girl to so develop the intellect as "to think clearly, choose wisely, and act correctly in all the experiences of life." Young people need to be helped, especially in these days when economic and industrial pressure tends to crowd out the development of the higher intellectual and cultural studies, to see what a heritage God has given them in the power to enter into the world of literature, science, music and art, and there to gain possessions for life that will relax their hold on lower instincts and interests.

Intellectual programs for young people should include:

1. SCHOOL, COLLEGE OR VOCATIONAL TRAINING.—Intellectual growth, as represented by school and college attendance, is not always popular with young people. They need to be inspired to make such decisions with reference to higher education as will make it possible for them to make the largest contribution in life because of adequate intellectual preparation. Then, too, entrance into the world of business or industry so often marks the end of systematic mental and cultural growth for young people. This false idea may be overcome by getting them to pursue

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night school, correspondence and special courses.<sup>1</sup> Vocational and life-work talks should therefore find their place in the through-the-week activities of boys' and girls' classes.

2. EDUCATIONAL TRIPS AND LECTURES.—Visits to public buildings and institutions, places of historic interest, museums, factories, etc. Attendance at lectures of educational value tends to enlarge the ideas and ideals of young people.<sup>2</sup>

3. HOME READING.—The cultivation of a high standard in one's own personal reading, the use of the public library, the making of collections of good books, will enlarge their world of appreciation. Teachers may be helpful in suggesting worth-while books for young people to read in the realm of biography, history, travel, stories, fiction and science. Story hours and book reviews are helpful means of inspiration.

4. HOME CRAFT AND HAND CRAFT.—Including practical knowledge and ability in the management of the home, cooking, dressmaking, millinery, laundering, marketing, etc.<sup>3</sup> Manual work, including carpentering, wood-carving, basketry, pyrography, gardening, etc.

5. MUSIC AND ART.—Knowledge of great composers and their works, including great hymns and hymn-writers. Ability to play or sing. Knowledge of architecture, sculpture, famous pictures. Ability to draw, paint, design, sketch or illustrate should be encouraged.<sup>4</sup>

6. LITERARY ABILITY.—Including conversation, extemporaneous talks, debates, story hours, dramatics, etc., should be emphasized. The author recalls a class of young men (most of them city salesmen) who made a study of salesmanship one of the regular activities of their through-the-week meetings.

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<sup>1</sup> *The American Standard Program for Boys* (pp. 24, 25).

<sup>2 3 4</sup> *Canadian Girls in Training* (p. 12).

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### SOCIAL AND SERVICE PROGRAMS.

“Life is not lived in isolation, but in social groups, the home, school, church and community; and the Christian law for all these relationships is love, expressing itself in service.” This is nowhere more evident than with young people. The youth of the world get *together* for *work*, for *recreation*, for *service*. The task of the church is to provide, control and properly environ the social relationships of young people so that they will become constructive in the building of character. Margaret Slattery, speaking of the social needs of teenage girls, says: “If the opportunity to choose came to me, as to Solomon, I would rather have the knowledge and power to give the young people of to-day sane, safe amusements than anything else I know.”<sup>1</sup>

The church must face the fact that the social instinct and the instinct to play are just as natural and normal in human life as physical hunger; that the demand of the mind and the body for social intercourse, for recreation and amusement of one type or the other, is just as insistent in its way as the demand of the stomach for food. The world **must** live together, work together, play together; and always and everywhere among those who live and work and play, the young are the more eager. The through-the-week programs of organized classes

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<sup>1</sup> *The Girl in Her Teens* (pp. 67, 68).

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should provide opportunity for the expression of the three great passions of youth, work, love and play in service to others.

Social and service programs for young people should include:

1. ABILITY TO ENTERTAIN.—Including (1) socials of all kinds: Best-girl night, best-fellow social, parents' night, father and son spread, mothers' reception, masked parties, taffy-pull, class guest or class spread, banquets, indoor track-meets, etc. (2) Indoor game tournaments, such as bunco, chess, checkers, dominoes, pit, "I'm a Millionaire," "39 and 27," "Who's Who in Missions," etc. (3) Entertainments: Fireside joke nights, popular song contests, mock trials, guessing contests, hayseed carnivals, popcorn festivals, post-card showers, etc.

2. TRAINING FOR SERVICE.—(1) In the home—courtesy, assuming definite responsibility, helping to support, etc. (2) In the church—active participation in the work of the Sunday school, young people's organizations, acting as ushers, singing in choir, teaching, taking training courses, etc. (3) In the community—visiting shut-ins, tearing bandages for visiting nurses' associations, providing story hours for neglected children, collecting magazines and books for prisons, hospitals, homes for the aged, etc. (4) In the world—training in stewardship, the gift of self, service and substance for the needs of humanity.

3. GOOD CITIZENSHIP CAMPAIGNS.—Including a knowledge of community forms of government, taking part in community campaigns for social betterment, surveys, fly campaigns, etc.<sup>1</sup>

4. VOCATIONAL CHOICES.—Including the subordination of material gain for the good of the community and the world.

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<sup>1</sup> *Canadian Girls in Training* (p. 16).

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### RELIGIOUS PROGRAMS.

The term "religious" is used here in the sense of personal relationship on the part of young people to God. In a certain sense, religion may not be considered apart from the physical, intellectual and social development, for all true religion expresses itself through physical, intellectual and social avenues. Every leader of young people, however, knows that there are certain definite means by which he or she may help young people to grow spiritually—to find God through prayer, Bible study, mission study, worship, self-denial and service. The adolescent years are the years when the altruistic and religious instincts are at floodtide. Never again will life be as passionately idealistic, altruistic, as keenly alive to the call of the spirit. The Sunday and through-the-week programs of organized classes should provide opportunity for the constant expression of these higher instincts and impulses. Religious programs for young people should include:

1. DAILY DEVOTIONS.—The habit of daily Bible reading and prayer, including the "Quiet Hour" or "Morning Watch."

2. PUBLIC WORSHIP.—Including regular attendance at the services of the church.

3. BIBLE STUDY.—In the church's school and mid-week Bible-study groups.

4. STEWARDSHIP.—Including the gift of one's self to Christ, one's time in His service, one's substance to the work of His Kingdom.

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5. SELF-DENIAL.—The cultivation of self-control and temperance in all things, food, clothes, pleasures, work, etc.

6. MISSIONS AND CHURCH HISTORY.—A study of the growth and development of the church through the ages, and of missions and social service.

The programs and materials outlined in the “American Standard Program for Boys”<sup>1</sup> and in “Canadian Girls in Training”<sup>2</sup> are both of value to teachers and leaders of young people. These booklets contain suggested plans, programs and materials for through-the-week meetings of Sunday-school classes, clubs, etc. The “American Standard Program for Boys” suggests both a plan and a program for charting the fourfold development of teen-age boys, which may be modified and changed to suit local needs and conditions.

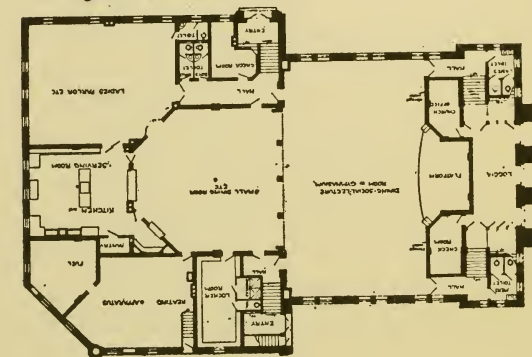
There are those, of course, who look with disfavor upon any plan or program that attempts to measure fourfold growth and development in a mechanical way. The author, however, has found both the “American Standard Program for Boys” and “Canadian Girls in Training” of value in helping teen-age boys and girls to discover that they lack some very desirable things; to make them want these desirable things enough to struggle for them; and to plan the through-the week programs of organized classes in such a way as to help young people to secure the desired development.

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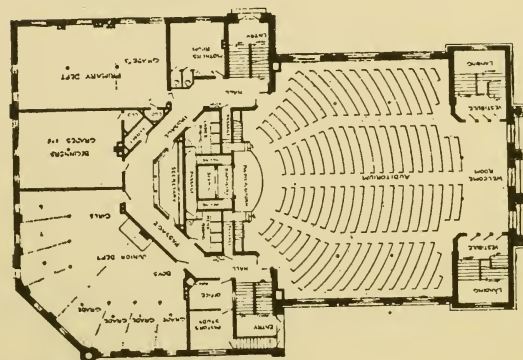
<sup>1</sup> *Association Press, 124 E. Twenty-eighth St., New York City.*

<sup>2</sup> *Canadian National Advisory Committee, 504 Wesley Bldg., Toronto, Ontario, Canada.*

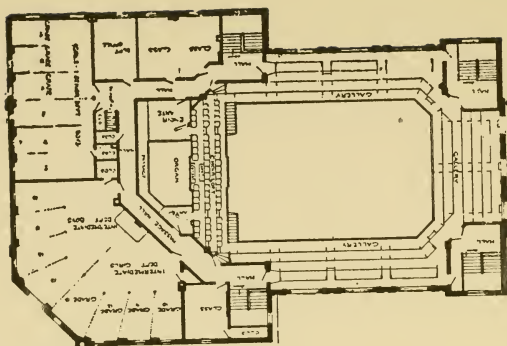




PLAN XXXVII.  
Ground Floor.



PLAN XXXVII.  
Main Floor.



PLAN XXXVII.\*  
Second Floor.

Geo. W. Kramer & Son, Architects, New York City.  
Christian Church, Mason City, Iowa. Fireproof. Cost \$90,000. This building provides opportunity for departmental worship for a school enrolling from five to seven hundred.

\*P. E. Burroughs, *Church and Sunday School Buildings* (p. 100).

## VII

### GRADED WORSHIP

THERE was a time when the teaching of the Bible was regarded as the chief, and in many churches the only, task of the Sunday school. In those not very distant years, there was in the average Sunday school a fifteen or twenty minute period of "opening exercises" (for the purpose, usually, of allowing late-comers to get there before the lesson for the day began), a twenty or thirty minute lesson period, and a ten or fifteen minute closing service. The opening exercises consisted of one or two songs, a prayer (usually longer than it was intelligent), the reading of the lesson for the day, another song, and then the announcement, "Classes will now pass to their places." The closing service was even less interesting, and, as a rule, less vital. It consisted of a song, the secretary's report, a five or ten minute lesson review conducted by a poorly prepared superintendent (who usually succeeded in undoing the work of every conscientious teacher in the school), another song, the announcements and benediction. But the day for that sort of a program has passed in the life of

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every Sunday school making even a pretension at the task of religious education.

With the coming of *graded lessons* for the church's school, there has come also a knowledge that God's child is a graded child, and that all the elements that enter into the religious education of childhood and youth must of necessity be graded and adapted to meet the needs of developing life. Naturally, the emphasis at first was upon curriculum, organization and equipment; but educators to-day are saying that there must be not only a grading of the instruction, the organization and the equipment, but graded programs of worship and expression as well. With this new emphasis we have begun to put the opening and closing exercises of the Sunday school under microscopic observation, and we are finding that most of the things to which we gave a great deal of time in the past might well be eliminated entirely from the educational program of the church's school. We are beginning, now, to ask a question that we might with profit have asked years ago: "What is the purpose of worship in connection with the Sunday school?" And in the answer to that question we are finding the opportunity to make one of the finest contributions to Christian education that the church's school has yet made.

*Worship is the cry of the human soul for companionship with God.* It grows out of the longing in the heart of man for the fellowship that comes

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from a sense of being in harmony with the will of God for his children. It expresses itself in the language of the soul, the emotions—in hymns of praise, of consecration, of assurance; in prayers of adoration, communion and entreaty; in Scripture that expresses comfort, consolation and blessing; in stories of love, of care and of brotherhood. For while worship is always addressed to God, it brings out at the same time the individual and social aspects of Christianity, because the Christian religion is essentially a *social religion*. Worship, therefore, is essential in the character-making process because it arises out of, and supplies, certain universal needs.

Educators are agreed that any complete program of Christian education must include the three factors—*worship, instruction* and *expression*. Mr. Hartshorne, in his splendid chapter on “The Purpose of Worship in the Sunday School,”<sup>1</sup> suggests that the purpose of worship is to cultivate the feelings. It deals with the acquisition of new attitudes of appreciation with relation to God, the Father, and Jesus Christ, his Son. The purpose of instruction is intellectual. It deals with the acquisition of new ideas and ideals concerning the heavenly Father, his Son, and their plans and purposes for humanity. The purpose of expression is motor. It deals with the acquisition of new habits of action toward God the Father, Jesus Christ,

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<sup>1</sup> *Worship in the Sunday School*, Chap. IV.

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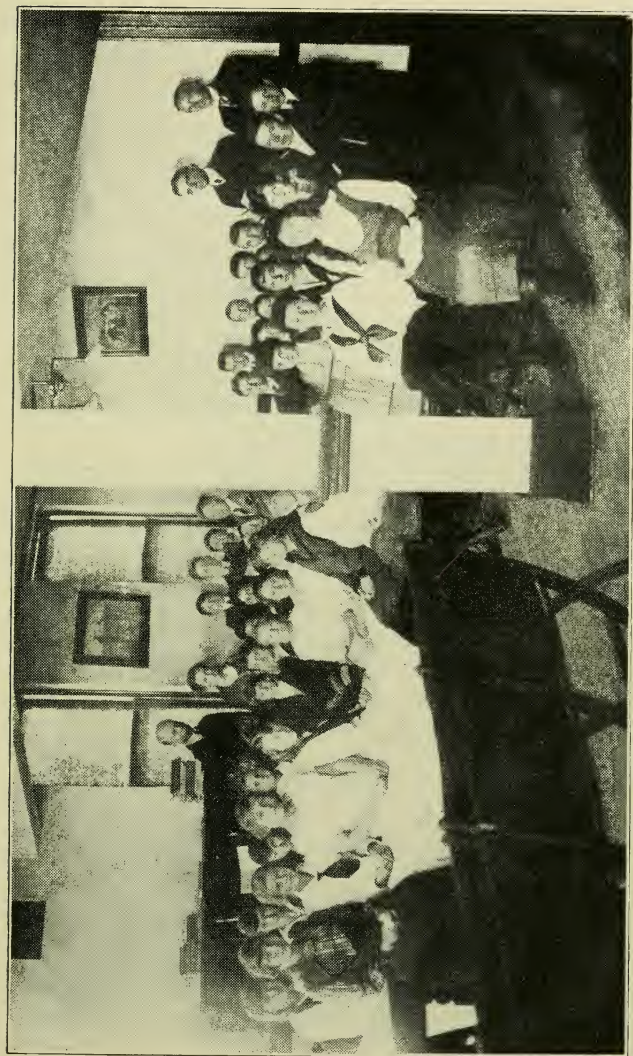
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and the social relationships that grow out of their plans and purposes for the sons of men.

Inasmuch as the needs of each group vary (human life unfolds gradually from infancy to maturity), separate departmental assembly-rooms for each normal group in the church-school's life are essential to their fullest development.

The aim in work with young people is "that all worship, all instruction and all expression shall issue in service in the home, church, community and world." The educational purpose of *graded worship* in the Intermediate, Senior and Young People's departments of the church's school is, therefore, (1) to teach boys and girls to worship through the conscious cultivation of feelings that have to do with new attitudes of appreciation; (2) to provide opportunity for expression through participation in worship programs that are graded and adapted to meet their needs; and (3) to train young people for *service* in the *realm of worship* by making it possible for them to have part in planning and conducting worship programs, accumulating and correlating materials, etc.

In order to make adequate provision for training in worship, there should be not only separate department rooms, but a certain specified time (fifteen or twenty minutes), in connection with either the opening or closing service of the church's school, in which these normal groups may have opportunity for worship services that are graded



Worship Service, Intermediate Department, First Christian Church, Norfolk, Va.



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and adapted to their individual and group needs. Whether or not that time precedes or follows the lesson period is not so material as that it shall be sacred to the purpose for which it is intended, and protected from everything that is foreign to the spirit of worship. It is quite as impossible to train young people to worship in the midst of banging doors, ringing bells, announcements, reports and the arrival of late-comers, as it is children. Careful attention should be given to the matter of protecting the department worship program against all needless interruptions and distractions.

Then, too, it is quite as much the duty of the counselor (superintendent) in the Intermediate, Senior and Young People's departments to build worship programs as it is for teachers to build lessons; and quite as essential, if real training is to be afforded through the worship service. Mr. Hartshorne says: "Successful training in worship depends as much as anything on having a complete and accurate record of what is done in these worship services. Provision for this can easily be made in a loose-leaf note-book or in some other convenient way. If an original story is used, it should be given complete for future reference. If other stories are used, they should be referred to carefully. The complete order of service from Sunday to Sunday should be kept, including the names of hymns, prayers, psalms, responses, etc."<sup>1</sup>

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<sup>1</sup> *Manual for Training in Worship* (p. 11),

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Then, too, teachers and department officers must co-operate intelligently if the worship service is to mean the most in training the devotional life of young people. The attitude of indifference, or the habit of visiting, on the part of teachers in a department, makes it impossible for pupils to participate in either the act or attitude of worship. The whole group—officers, teachers and pupils—must be “with one accord in one place” before it will be possible for any to be “in the Spirit on the Lord’s day.”

Usually it is wise to have a devotional or program committee for the department, composed of representative young people. This committee, working with the department counselor, should build the programs from week to week; and better results will be obtained if the themes of worship are blocked out for a month or six weeks in advance. The young people should be used both in planning and in executing these programs, which must always be comprehensive enough and interesting enough to challenge their powers and enlist their co-operation.

Worship services should be builded around themes that have a more or less universal appeal, such as faith, hope, love, loyalty, gratitude, reverence, service, brotherhood, etc.; and all the elements in the program (hymns, prayers, Biblical passages, stories and talks) should be so correlated with the central theme as to fit naturally and normally

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there. All assignments with reference to the programs, either individual or group, should be clear and definite; and plans for rehearsals of special songs, Scripture responses, stories, etc., should be arranged for.

### PARTS OF THE PROGRAM.

MUSIC for adolescents should be of the very best, because it is during the adolescent years that it has its greatest natural appeal. Charles Kingsley says: "There is something very wonderful in music. Words are wonderful enough, but music is more wonderful. It speaks not to our thoughts as words do; it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up; it puts noble feelings into us; it melts us to tears, we know not how. It is a language by itself, just as perfect in its way as speech, as words; just as divine, just as blessed." Music is one of the mightiest factors in human life in its influence on ideas, moods and ideals. G. Stanley Hall says: "For the average youth there is probably no other such an agent for educating the heart to love God, home, country, and for cadencing the whole emotional nature, as *music*." Hence the need of cultivating, during the adolescent years, an appreciation for the finest in music as well as in art and literature.

Three types of hymns appeal especially during these years: (1) Those that express the idea of

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individual religious experience—"Nearer, My God, to Thee," "O Love that Will Not Let Me Go," etc. (2) Those that express the idea of social goodness or the goodness of the group. Under this head come nearly all the martial hymns of the church—"Faith of Our Fathers," "Onward, Christian Soldiers," etc. (3) Those that express the idea of world salvation—"Jesus Shall Reign," "Where Cross the Crowded Ways of Life," etc. The words and music ought always to tell the same story; and both should be selected with the needs and interests of adolescents in mind.

SCRIPTURE: Rauschenbusch says: "Only that much of the Bible is yours that has become so through experience." In selecting passages of Scripture for devotional use in connection with worship programs, this fact should be borne in mind; and Biblical passages that are far beyond a possible life experience or situation for young people omitted. The Bible is full of passages the content of which has already been experienced by young people. Teachers and department counselor will be helped by a study of the Psalms, the messages of the Prophets, the Gospels and Epistles from the viewpoint of their relation to the life experiences and situations of young people. The memory Scriptures suggested in connection with the Intermediate and Senior graded lessons can be used in a splendid way in responsive work in the department program.

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PRAYERS that are made for and by adolescents should be for specific things and persons. A study of your community and of the missions and missionaries, both denominational and interdenominational, locating each missionary in his field and becoming familiar with the type of work done, will make it possible for the department leadership to help young people to pray intelligently and specifically for the needs of the community and the world. The suggesting of themes of intercession will also make for definite and specific prayer.

STORIES AND TALKS: Do not belittle the place of feelings in these older years. Short stories and inspirational talks, intelligently given, may be used to nourish the emotions in a natural and legitimate way. Stories of victory, of achievement, of sacrifice, of service, stir the hearts of young people and give motive for decisions that often change the whole current of a life. The missionary publications of your own and other communions—*Everyland Magazine*, the *World Call*, the *Outlook*—these and other sources will provide the necessary material for these short talks and stories. Most of the missionary boards are now publishing regularly booklets or magazines that contain material that has been prepared for just such use as this.

### PLANNING WORSHIP SERVICES.

In selecting themes of worship it is better, as a rule, to make them more or less seasonal in their

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appeal. For illustration, "Faith" is a splendid theme for October. At least four worth-while programs might be builded around such a theme:

1. What Faith Is.
2. How One Gets Faith.
3. What Faith Does for One.
4. What Faith Makes One Do for Others.

The story of Abraham indicates in a splendid way what "faith" is. The conversation between Philip and the Ethiopian eunuch depicts in a dramatic way how one gets faith. The story of Paul shows what faith does to human life; and the story of Livingstone, what faith makes one do for others.

The theme "Gratitude" fits naturally the month of November, leading up to Thanksgiving Day. "Love" is ideal as a theme for December, with its climax at Christmas in the gift of God's own Son to the world. "Service" follows naturally the outpouring of love, and might be used early in the new year. Other topics will suggest themselves as special needs or occasions occur.

The following sources of material will be found helpful in planning worship programs for adolescents:

"Manual for Training in Worship"—Hartshorne.

"The Book of Worship in the Church School"—Hartshorne.

"Worship and Song"—Winchester and Conant.

"Songs of Service"—Alexander-Waite-Marcum and Danforth.

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“Hymns and Sacred Songs”—O. E. Excell.

“Famous Hymns of the World”—Sutherland.

“The Story of the Hymns and Tunes”—Butterworth and Brown.

The last two books contain the stories of twenty-eight or thirty of the great hymns of the church, and may be used for reference in making assignments of this nature.

### SUGGESTIVE PROGRAMS

(FOR GENERAL AND SPECIAL OCCASIONS.)

Time required for the following services, twenty minutes. The program to precede the class period, preferred. The programs which follow are merely suggestive. Each department superintendent (counselor) should prepare, with the aid of the Program or Devotional Committee of the department, the worship service from week to week. The order given in the following services may serve as a guide in building programs, and the materials suggested are typical of the elements that should enter into worship programs for Intermediates, Seniors and Young People.

### GENERAL PROGRAM.

Organ or Piano Prelude (quiet music as a signal for pupils to take their places for the morning worship).

Opening Hymn—“Safely Through Another Week.”

(At the sound of a chord from the instrument, all rise and remain standing through the hymn and prayer that follows.)

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Silent Prayer (at the close of which all may unite in repeating: "The Lord knoweth them that are his; and let every one that nameth the name of the Lord depart from unrighteousness."—2 Tim. 2: 19).

Responsive Memory Scripture—The nineteenth Psalm (given responsively by the two first-year Intermediate classes. Let the whole department join in the closing verse).

Hymn—"Just as I Am" (the new words to the old tune "Woodworth").

"Just as I am, Thine own to be,  
Friend of the young, who lovest me;  
To consecrate myself to Thee,  
O Saviour dear, I come to Thee.

"In the glad morning of my youth  
My life to give, my vows to pay;  
With no reserve and no delay,  
With all my heart, I come, I come.

"I would live ever in the light,  
I would work ever for the right,  
I would serve Thee with all my might,  
Therefore to Thee I come, I come.

"Just as I am, young, strong and free,  
To be the best that I can be,  
For truth and righteousness and Thee,  
Lord of my life, I come, I come."

Announcements (such as are necessary. By the president or department counselor).

Birthday Greetings—Have pupils who have had a birthday during the week stand, while the secretary passes the birthday box or basket to them. Then, while they are standing, let the department greet them by repeating:

"Many happy returns of the day of thy birth,  
May sunshine and gladness be given;  
And may the dear Father prepare thee, on earth,  
For a beautiful birthday in heaven."

Story (if missionary, told by the chairman of the Missionary Committee of the department or of one of the classes. Vary this item from week to week.

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Sometimes a Bible character, a travelogue, or current events that have a religious significance).

Hymn (in keeping with the spirit of the above item.

If missionary, then a missionary hymn, etc.).

Prayer (for the consecration of selves, by one of the department teachers or pupils).

Martial Music ("Onward, Christian Soldiers," as classes move to their classrooms or places).

### SPECIAL PROGRAMS.

#### No. I. THEME: "HOW GOD SPEAKS TO US."

Organ Prelude (quiet music).

Call to Worship (in unison)—"Oh worship the Lord in the beauty of holiness. Enter into his gates with thanksgiving, and into his courts with praise."

Hymn—"O Worship the King" (vs. 1 and 3).

Invocation—"The Lord's Prayer."

Scripture Lesson—"How God Speaks to Us" (Isa. 6: 1-8).

Hymn—"Holy, Holy, Holy" (vs. 1 and 2, preceded by the story of Reginald Heber and how he came to write this great hymn).

Period of Intercession (topics suggested by the leader.

See "Manual for Training in Worship,"<sup>1</sup> pp. 79 and 80, for suggested topics of intercession).

Duet—"In the Garden" (Intermediate girls).

Announcements, birthday greeting and offering.

Story—"Two Thousand Miles for a Book"<sup>2</sup> with the following introduction: "And now and then God speaks to us through the voice of a people. ——— [pupil's name] will tell us how He spoke to us through the voice of the Nez Perce Indians").

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<sup>1</sup> Hartshorne.

<sup>2</sup> *Heralds of the Cross Among Early Americans*, Maus (pp. 5-8).

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Prayer of Consecration (by one of the department teachers).

Hymn—"Jesus Calls Us" (vs. 1, 2 and 4).

Processional (as classes pass to classrooms or places).

### No. II. THEME: "LOYALTY" (to be conducted by boys).

Organ Prelude—"March and Chorus" (Tannhauser).

Call to Worship (in unison)—

"God is our refuge and strength,  
A very present help in trouble" (Ps. 46: 1).

Hymn—"Faith of Our Fathers."

Prayer (see p. 147, Chap. VIII., of the "Manual for Training in Worship"—Hartshorne).

Scripture—Eph. 6: 10-19. (Precede the Scripture by having a soldier in full uniform explain the meaning and use of his equipment in the service of the national army. At the conclusion of his talk unfurl the American flag, and, with the group standing, sing one verse of "The Star-Spangled Banner." Then have some older boy in the department stand by the national soldier and read, from memory if possible, the Scripture reference given above, thus showing the necessary equipment of the Christian soldier. At the conclusion, unfurl the Christian flag, and sing, "The Son of God Goes Forth to War.")

Period of Intercession—For "Our Soldiers," "Our Country," "The Church," "The World."

Hymn—"America," using as the last verse:

"God save our splendid men,  
Bring them safe home again;  
God save our men.  
Keep them victorious,  
Patient and chivalrous—  
They are so dear to us.  
God save our men."

Processional (as classes pass to their places).

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No. III. THEME: "SERVICE" (to be conducted by girls).

Organ Prelude—"Traumerei" (Schumann).

Call to Worship (in unison)—

"Not unto us, O Jehovah, not unto us,  
But unto thy name give glory,  
For thy lovingkindness, and for thy truth's sake."  
(Ps. 115: 1.)

Short Sketch of the Life of Fanny Crosby (with the announcement that the songs of the service are selected from her writings).

Hymn—"Holy, Holy, Holy Is the Lord."

Prayer, followed by the choir response (softly), "The Lord's Prayer," by T. Koschat.

Scripture—Matt. 28: 1-8.

Missionary Instruction—

1. Story (some phase of woman's work).
2. Prayer (naming the missionary or missionaries).
3. Song—"Face to Face with Christ My Saviour."

Processional to classes.

(If this service is used in connection with a "Women's and Girls' Day Program," and the girls are to have part in the church service following, the items given below are suggested for further participation on the part of girls.)

Short Talks—

1. "Representative Women of the Bible" (material to be taken from the book of that name by George Matheson).
2. "Representative Women of To-day" (using names and incidents in regard to women who are doing various types of missionary, benevolent and social-service work. See "Heroines of Service," by Parkman, for stories of representative women of to-day.)
3. Special Music ("O Love that Will Not Let Me Go," by the blind preacher, George Matheson, can

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be used effectively as a solo or duet between the talks. It would be fitting to mention the fact that he is the author both of the song and the book, "Representative Women of the Bible," from which the Bible story or stories were taken).

### No. IV. THEME: "THE MESSAGE OF MUSIC."

Organ Prelude.

Call to Worship—

"Oh come, let us sing unto Jehovah;  
Let us make a joyful noise to the rock of our salvation."  
(Ps. 95: 1.)

Hymn—"O Worship the King."

Short Talk on "The Message of Music" (material may be found in the "Manual for Training in Worship," by Hartshorne, p. 45; "Music," p. 80; "Music and Prayer," p. 81; Introduction to Handel's "Largo," followed by "Largo," as a piano or organ solo).

Instrumental Music—"Largo" (Handel).

Short Sketch of the Life of Martin Luther as a Hymn-writer, introducing the

Hymn—"A Mighty Fortress Is Our God" (material found in "Famous Hymns of the World," by Sutherland, pp. 159-178).

Birthday Greeting and Announcements.

Inspirational "Life-work" Talk (challenging young people to the dedication of musical talent to the work of the Kingdom).

Prayer of Consecration (by the department counselor, or one of the teachers, followed by the singing of a hymn).

Hymn—"Faith of Our Fathers."

Processional to Classes.

(NOTE.—If the time does not permit of so long a service, eliminate the first song rather than omit any verses from "A Mighty Fortress Is Our God.")

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### No. V. A SPECIAL "THANKSGIVING DAY" SERVICE. THEME: "A JOYOUS LIFE GIVES THANKS."

Organ Prelude.

Call to Worship—

"O go your way into his gates with thanksgiving,  
And into his courts with praise.  
Be thankful unto him, and speak good of his name.  
For the Lord is good; his kindness endureth for ever,  
And his faithfulness unto all generations."

Hymn—"Zion the Marvelous Story is Telling."

Prayer of Thanksgiving (No. 5, p. 148, of the "Manual for Training in Worship," by Hartshorne).

Scripture Reading (responsive)—Luke 2: 8-14.

Hymn—"All Hail the Power of Jesus' Name" (tune: "Miles Lane").

One-minute Reasons Why Christians Should Be Glad.

Have seven young people in the department each give *one reason*, quoting from memory the following Bible references:

1. Rest assured—Matt. 11: 28.
2. Absence of fear—John 14: 1.
3. A Bearer of burdens—Ps. 55: 22.
4. Co-operation in service—John 13: 12-15.
5. A Friend and Counselor—John 13: 33-35.
6. Saves from sins—Matt. 1: 21; Mark 2: 15-17.
7. Assures the future—John 14: 2, 3.

Song—"Welcome, Day of Gladness" (p. 128, "The Book of Worship," by Hartshorne).

Five-minute Talk—On "The Joy of Service" (by the department counselor or pastor. See "The Manhood of the Master," by Fosdick, and "Quiet Talks on Service," by Gordon, for materials).

Prayer (for the *power* and *willingness* to *serve*—by a teacher).

Hymn—"Hark! the Voice of Jesus Calling."

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(NOTE.—If the whole school assembles at the close of the teaching period, the President's annual "Thanksgiving Day Proclamation" should be read, followed by the hymn, "Crown Him with Many Crowns," and a closing prayer of "national thanksgiving" for the blessings America has received during the year.)

### NO. VI. A SPECIAL CHRISTMAS DAY SERVICE.

THEME: "THE SPIRIT OF CHRISTMAS."

Organ Prelude—"Holy Night," by Gruber (tune: "Stille Nacht").

Call to Worship—

"Oh come, let us worship and bow down;  
Let us kneel before the Lord our Maker:  
For he is our God,  
And we are the people of his pasture,  
And the sheep of his hand."

Hymn—"It Came upon a Midnight Clear."

Prayer (for the spirit of love).

Scripture Reading—Luke 2: 1-20 (from memory if possible).

Hymn—"While Shepherds Watched Their Flocks" (Handel).

Announcements.

Story—"The First Christmas Tree" (by Eugene Field, from "A Little Book of Profitable Tales," or "The Spirit of Christmas," by Evelyn Norton).

Prayer (that the *spirit* of *Christmas* may be ours—by the department counselor or the general superintendent).

Hymn—"Tell the News to All the Nations" (Whitley).

Special Self-denial Offering (for some definite work for others that will show in some measure the department's "white gift" to the King).

Prayer of thanksgiving for the heavenly Father's White Gift to humanity.

Processional to Classes.

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### NO. VII. A SPECIAL EASTER SERVICE.

THEME: "JOY TO THE WORLD."

Organ Prelude—"Messiah" (Handel).

Call to Worship—

"Praise ye the Lord.  
Praise the Lord, O my soul.  
While I live will I praise the Lord:  
I will sing praises unto my God while I have any being."  
(Ps. 146: 1, 2.)

Hymn—"The Day of Resurrection" (tune: "Lancashire," p. 110 in "Worship and Song," by Winchester and Conant).

Scripture Reading—John 14: 1-10, 15, 27.

The Lord's Prayer.

Hymn—"Christ the Lord is Risen To-day" (p. 124, "The Book of Worship"—Hartshorne).

Announcements and Birthday Greetings.

Story—"Jesus, the Explorer," or "Peter" (pp. 104 and 105 and 110-112 of "The Manual for Training in Worship," Hartshorne).

Solo—"You Ask Me How I Gave My Heart to Christ" (Cora Willis Ware—sheet music).

Leader's Prayer.

Hymn—"O Jesus, Thou Art Standing."

Processional to Classes.

(NOTE.—If the school reassembles following the class period, it is well to have the pastor make a special Decision Day appeal to young people to give themselves to Christ in service. Follow the appeal by some such hymn as "Jesus Calls Us," giving young people an opportunity to accept Christ as a personal Saviour.)

## VIII

### GRADED INSTRUCTION

EDUCATION, as defined by President Butler, of Columbia University, means a gradual adjustment to the spiritual possessions of the race. Those possessions may be variously classified, but they certainly are at least fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his æsthetic inheritance, to his institutional inheritance and to his religious inheritance. Without them he can not become a truly educated or cultivated man.<sup>1</sup>

Our public-school system as at present organized, from the kindergarten through college, makes it possible for the pupil to come into gradual possession of four-fifths of this fivefold inheritance. The task of the church's school is to put the pupil into possession of his religious inheritance, without which he must be forever hopelessly crippled and incomplete. For education which fails to provide for that part of human life which is noblest and highest, which refuses to recognize the universal aspiration and longing of humanity after goodness

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<sup>1</sup> *The Meaning of Education* (p. 17).

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and beauty, after truth, perfection and God, can never be regarded as complete education for mankind. Religious education is essential not only because it makes it possible for us to come into our spiritual inheritance; but because it develops in us that passion for service which is so necessary to a complete life incarnating the Spirit of God.

The work of religious education can not be undertaken by the public schools, for it has been decided by the highest courts in several States that the present laws of our land do not admit of such instruction being given there. The church, through its church school, organized and conducted in accordance with sound educational principles, seems to be the natural agency by which the religious inheritance of the race is to be realized.

The accomplishment of so important a task demands not only a fully organized, carefully graded and thoroughly equipped church school, but regular courses of *graded instruction* selected from the viewpoint of the life needs of pupils and employing sound pedagogical methods of teaching. Such instruction for young people (12-24 years) must necessarily include Biblical, extra-Biblical (missions, church history, temperance, etc.) and training courses.

Teachers of adolescents will find in the International graded lessons, with elective courses for young people, perhaps the best available graded-lesson material. These lessons are selected by the

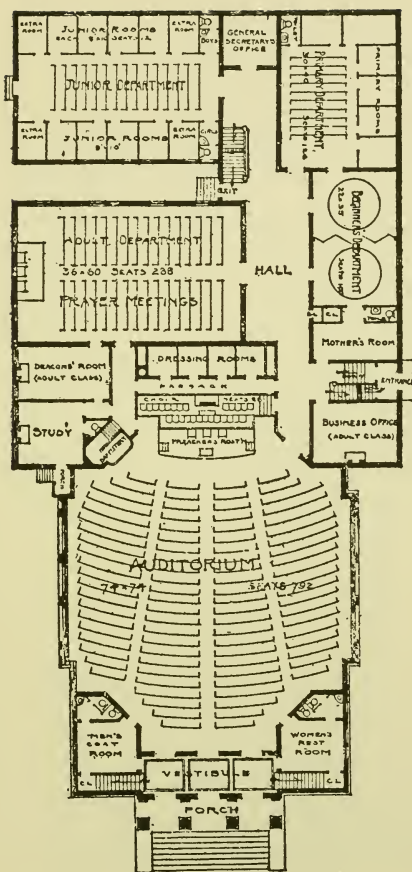
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International Lesson Committee with the life needs of pupils in mind. They are *permanent* (five years hence pupils of a given age will take exactly the same lesson that pupils of that age are taking now). They are *comprehensive* in that they cover the whole field of Christian education (Biblical, missionary, church history, temperance, etc.); and they are *Biblical* because they present the outside as well as the inside of the Bible.

But the fact that we have in the International graded and elective lessons the finest and most complete course of study that the church's school has yet had, does not mean that teachers are to be relieved of study, or that they do not need to know their pupils, lesson material, and the best methods of teaching. It is true that graded lessons are easier to teach than uniform, because much of the work that must be done by teachers in getting ready to teach uniform lessons has already been done by the International Lesson Committee in the selection of material adapted to the needs and capacities of pupils. There are, however, certain things that must be thought through by every teacher who would teach successfully any lesson, whether uniform or graded.

First of all, the Bible is an Oriental book, written in the long ago, and using phraseology that is often a barrier to young people who think and talk in the language of to-day. This means that teachers must know not only the Bible, but



PLAN XLVII.—First Floor\*

Frank L. Smith, Architect, Lexington, Kentucky

This plan makes adequate provision for schools numbering one thousand or more.

\*P. E. Burroughs, *Church and Sunday School Buildings* (p. 134).



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something of the manners and customs of Oriental times and peoples; and that, in the study and preparation of lessons, the American Revised, rather than the King James, version is always to be preferred, because its language is more nearly the vernacular of our times. In teaching New Testament portions, teachers will find the "Twentieth Century New Testament," and "The New Testament in Modern Speech," by Weymouth, delightfully illuminating.

Then, too, the Bible deals with remote periods of time. Boys and girls are living intensely in the present. If you, as teacher, fail to relate this Book of life to the present-day needs and interests of your pupils, it can not become "*a lamp unto their feet and a light unto their pathway.*" The Bible is largely a book of history (the history of people who lived in the long ago). If you teach it as a cold and lifeless thing, with a few facts hung here and there upon date pegs, it will be, perhaps forever, a closed book, uninteresting to boys and girls. But if you make it a biographical study of *living people*, facing the real problems of life, overcoming, and sometimes being overcome, or a discus-sional study of great principles of life, you can make it a *Book to live by, and by which to do one's daily work.*

The Bible is not of vital interest to the average teen-age boy or girl, because unaided they are unable to discover the point of contact between its

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messages and the problems of their every-day life. The task of the Sunday-school teacher is to find where the great principles of life expressed in the Book of books touch the problems of young people in their present-day form. This means that teachers *must know boys and girls*, know them intimately enough to find points of contact between lesson material and the life situations and experiences of their pupils. Mere acquaintance with boys and girls, a general knowledge of *life periods*, an occasional contact with their intimate personal problems, is not sufficient to enable teachers to intelligently select or vitally relate lesson truths to the needs and interests of individual pupils.

Teachers must not only be able to find points of contact between the Book and the pupil; but they, themselves, must be intensely interested in, and their own lives passionately aflame with, its burning messages for all times and all lives. Eugene C. Foster says: "The Bible must have a tremendous grip upon the teacher who would make it grip others. If it is a colorless book to him, with a lifeless message; if it is a book of questions to him, with a doubtful message; if it is a closed book to him, with no message at all—there is little hope that he will be able to vitalize it in the lives of others."<sup>1</sup> Then, too, teachers must get the message and the pupil together, even at a very great cost in time and labor on their part. Inadequate

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<sup>1</sup> *Problems of Intermediate and Senior Teachers* (p. 10).

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preparation, the mauling over of a few lesson comments, time-worn illustrations, shallow or far-fetched interpretations—these have no freshness, no vitality, no reality, no character-making power in the lives of young people. Every teacher's library should contain a few well-chosen books—a good reference Bible (the American Revised Version), an atlas or a set of maps, a Bible dictionary, some good commentaries, and as many teachers' helps and periodicals as one can possibly afford. The bibliography at the close of the chapter is suggestive.

In the development of lessons, the method of presentation must vary from week to week. Sameness in teaching, the lack of freshness and variety, the dullness of routine—all these things tend to kill vital interest in a teaching period. The lecture method should be used sparingly, if at all, in the Intermediate, Senior and Young People's departments, because it is unco-operative. The teacher talks, and the pupils sit. There is a teacher, but no teaching. There are pupils, but no learning. Unless there is that in the lecture that awakens an active response on the part of pupils, it fails as a teaching method, no matter how well the teacher may talk. Real teachers will strive to become leaders of discussional groups, rather than authoritative dispensers of information.

Finally, the teacher must afford opportunity for expression in connection with the teaching

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process. Lessons presented with no avenue for expression, truths taught with no application to life situations and experiences, emotions stirred with no outlet in action—these things defeat entirely all possibility for real teaching.

### LESSON-BUILDING.

Successful teachers have, as a rule, a definite and yet modifiable plan of building lessons. No one method of teaching will fit alike all pupils, all materials and all occasions; but this does not indicate that there should not be for every lesson a clearly defined and well-thought-through plan of development.

The first step in the process of lesson-building is to begin the preparation of the lesson by *fresh study*. No matter how many times you may have taught that lesson, you can not depend upon warmed-over impressions from other years to make vital any lesson in the lives of boys and girls. Begin your study in plenty of time—a week or ten days in advance of the time you are to teach it. When the lesson is one of a series, it is well to plan the development of the series as a unit, which may mean that the general plan for weeks in advance has been determined upon.

In studying Biblical portions, read the lesson material in your own Bible first, not in the quarterly or handbook; and as you read, *picture* the *story*. Suppose you are to teach the lesson, “Jesus

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Betrayed, Denied and Condemned"—it comes in the International Graded Series for fifteen-year-old pupils. Before you can make any boy or girl see Christ as he stood there before the high priest, *you must see Christ*; you must see the high priest; you must see His accusers; you must see that disciple in the outer court, who had said, "Though all men betray thee, yet will I not." With the aid of your imagination you must see all these so clearly that unconsciously, without knowing it, you protrude the scene out before you in a teaching period, so that boys and girls see, not you, but the characters you want them to see. This may mean, it often does mean, that teachers have to drop their Bible and take up an atlas or a set of maps and look up something in regard to the geography of the lesson. It may mean that you will have to read up on the manners and customs of the times; but wise teachers never leave the study of the Biblical portion itself, with whatever reference reading they may need to do, until the whole scene passes before their inward eyes like a drama. When you have that kind of a mental picture about what went on in that lesson, you will have what teachers call *dramatic atmosphere* in teaching. Do you *want to know how* to get it? Acquire the habit of reading portions of your Bible and then, closing your eyes, *visualize the scene*.

Later you may read the comments and suggestions given in the "Teacher's Quarterly" and the

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“Pupil’s Handbook.” Never feel compelled, however, to use the method of development suggested in the teacher’s and pupil’s helps. If you find the method suggested there an armor in which you can fight, put it on; but if it handicaps you, lay it aside and build your own lesson.

The next step, after you have mastered the lesson material, is to *think the lesson through* from the *viewpoint* of *your pupils*. Ask yourself the question, What is there in this lesson material that will meet the life needs and life situations of my pupils? With the needs of your pupils and the lesson material in mind, select the central thought, idea or truth that will be most helpful to the life problems of your class. As a rule, there will be *only one central truth* around which the focus of emphasis centers for each lesson. When this central thought has been determined, then organize the facts of the lesson around the central truth. In developing the material, the lesson should grow with cumulative interest toward this central thought.

The next step in the process of lesson-building is to find the point of common interest between the lesson material and the life problems of your pupils. Whether you call this point of common interest your “point of contact” or your “attention getter” is not so important as that you know *what* you are going to *use* (question, story, picture, map, blackboard sketch, etc.) and *how* you are

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going to *use* it to *arrest attention* and to approach and relate lesson material to the present-day interests and situations of your pupils. But there are teachers who would not know a point of common interest from a point of departure, and there is a vast deal of difference between the two. You can tell any kind of a sensational story to teen-age boys and girls and get their attention. You may make it wholly impossible to do the kind of teaching you want to do that day. You can not use just anything and everything as a point of contact. A good point of contact usually has two characteristics: (1) It must be in line with the life interests of pupils; (2) and it must arouse interest in the direction of the lesson material to be used in the development of the lesson truth. In planning the approach to the lesson it is usually best to call out what your pupils already know in regard to the lesson, and not to contribute it yourself. It is also well to recall any facts that have been presented in preceding lessons that are related to the new material. Assignments that have to do with the geographical or historical background may often be used in a splendid way in approaching the material to be developed.

The next step that must be thought through in advance is the determining of the method to be used in the development of lesson material. If the lesson is to be developed in the form of an elaborated story or narrative, with reports on assign-

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ments that have been previously made, then the way in which assignments are to be called out and related to the development of the story must be planned with care.

If the lesson is to take the form of a discussion, then the leading thought questions which are to guide the discussion should be written out. If you are planning to develop the lesson in the form of an outline, with perhaps an occasional assignment on some point of emphasis, your outline will need to be prepared a week or ten days in advance, so that the assignments may be made sufficiently early to make it possible for pupils to co-operate.

If the lesson is to take the form of a recitation, the steps in the development must be arranged for and topical assignments carefully made in advance. Success in the use of this method makes it necessary for teachers to look up all assignments and to be prepared to contribute any that are lacking because of absence or unpreparedness on the part of pupils.

Perhaps you are planning to set your pupils to a first-hand study of the facts of human experience as they have come down to us through the ages, and then to let them draw their own conclusions. If so, the way in which you are to guide and direct the experimentation of the group must be worked out in detail.

Whatever the method used, the plan of development must be clear in the mind of the teacher, and

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usually there will be in every teaching period a high point of interest toward which the lesson (discussion, outline, elaborated story, recitation, etc.) grows and glows with cumulative interest.

The next step in the process of lesson-building is the application. You have taught an abstract truth, or the message of the life of some great character that lived centuries ago. Before that abstract truth, or the message of the life of that great character, can have any real value in our times, it must be brought down and related to present-day conditions and problems. If you fail to do this, you fail to make vital the teaching process. But you may ask, How can lessons be vitalized through application to present-day problems? By the use of questions, analogy and illustrations. Show how the missionaries of the Cross in modern times have set the great life-giving principles of the word of God at work in their own lives. Now and then ask a question that does not require an oral or written answer, but that does require an answer at the doors of the conscience. Occasionally use Scripture to confirm the common human experiences of our every-day life.

Teachers will be helped wonderfully in the teaching process by making their own collection of illustrations. It is better, as a rule, to make the collection in a loose-leaf book so that the illustrations may be arranged in an orderly way around lesson material. Glean from newspapers, maga-

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zines, missionary publications, reference books, etc., prose, poetry—anything and everything that will help you to establish continually points of common interest and to make the abstract concrete through a generous use of illustrative material.

The last step in the process of lesson-building is expression. Inasmuch as no lesson is ever really taught until in some way it becomes a part of human experience, set your pupils at work from week to week, testing their grip on the truths presented. Plan in advance the ways in which you are going to set lessons at work in the life of boys and girls, remembering that no one ever really knows a truth, however often or interestingly he hears it presented, until in some way he expresses that truth himself. The following chapter will suggest some ways in which lessons may find expression in life.

### SECURING HOME STUDY.

Whether or not you succeed as a teacher in getting home study on the part of pupils depends upon how much interest you have in the subject you are teaching, and how successfully you can impart that interest to boys and girls. No teacher ought to be discouraged because interest may be cultivated. Growth in knowledge usually means growth in interest. Then, too, we need to remember that interest is one of the most easily communicated of all the emotions when it is genuine.

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You can not feign it. If you have it, your pupils will know it; and if you do not possess it, they will feel it.

But in addition to your own interest in the subject, there are certain things that will aid you in securing *home study* on the part of young people. In the first place, be very clear in your own mind as to what you want to teach, and then reduce it to its simplest terms. In making assignments, deal with the essentials rather than non-essentials. When you make an assignment be sure that it is within the capacity of the pupil to respond. Individualize and never generalize in making assignments. Keep a careful record of all the assignments made, and then plan the way you are going to call them out and use them to further the development of the lesson.

Success in getting *home study* on the part of pupils depends largely on the work done by the teacher (1) in making assignments in a definite and specific way; (2) in arousing the curiosity of the pupil by the manner in which the assignment is made; (3) in suiting the character of the assignment to the interest and capacity of the pupils; (4) in following up assignments by postal card, letter or telephone call, thus calling the attention of the pupil to the contribution expected; (5) and in using the reports on assignments in such a way that the pupil is made to feel that he has made a vital contribution to the lesson development.

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### TOOLS THAT ARE HELPFUL.

Some one has said that "books are tools; that every workman must have some tools, and that with poor tools he can not do his best work." How true this is of Sunday-school teachers. Those who have the best tools and use them continually do the best work. The following list of books will help teachers of adolescents to do increasingly better work from year to year.

#### On the Bible.

- "Bible Dictionary"—Hastings or Davis.
- "The One Volume Bible Commentary"—Dummelow.
- "Old Testament Characters"—Geikie.
- "Representative Men of the Bible"—Matheson (two volumes).
- "Representative Women of the Bible"—Matheson (one volume).
- "Life of Paul"—Farrar.
- "Hours with the Bible"—Geikie.

#### On the Life of Christ.

- "Life of Christ"—Burton and Mathews.
- "Life of Christ"—Farrar or Stalker.
- "The Story of Jesus Christ"—Phelps.
- "The Hero of Heroes"—Horton.
- "Jesus, the Carpenter of Nazareth"—Bird.
- "The Life and Times of the Messiah"—Edersheim.

#### Bible Lands and People.

- "Historical Geography in Bible Lands"—Calkins.
- "In the Master's Country"—Tarbell.
- "On Holy Ground"—Worcester.
- "Orientalisms in Bible Lands"—Rice.

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### Teaching Methods.

“The Point of Contact in Teaching”—DuBois.

“How to Plan a Lesson”—Brown.

“Learning to Teach from the Master Teacher”—Marquis.

“Picture Work”—Hervey.

“Handwork in the Sunday School”—Littlefield.

“Handwork in Religious Education”—Wardle.

## IX

### GRADED EXPRESSION

WE have already noted that the purpose of worship is to cultivate the feelings—it deals with the acquisition of new attitudes of appreciation; that the purpose of instruction is intellectual—it deals with the acquisition of new ideas and ideals; and that the purpose of expression is motor—it deals with the acquisition of new habits of action; the getting of emotional and intellectual ideas and ideals over into human experience through self-activity. Doctor Littlefield notes: “The aim of all true education is to put the individual into the possession of all his powers. Inasmuch as activity is the fundamental law of human development, the method by which one comes into possession of his powers is self-expression.

“The forms of self-activity are as varied as the phases of life itself; for the law of activity applies to every faculty of the soul. The material world in which we live—the home, the church, the school, the community, etc.—is the environment in which this self-activity finds expression.”<sup>1</sup> The more per-

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<sup>1</sup> *Handwork in the Sunday School* (p. 2).

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fect the environment provided by these factors, the easier it is for life to express itself naturally, joyously and completely, in all the varied forms of its activity. The task of the church in its educational program is to provide young people with such a physical, intellectual, social and religious environment as will make it possible for them to come to their highest moral and spiritual development through constant reaction to the right kind of stimuli. For many reasons the organized departments and classes of the church's school are the natural units through which to stimulate and properly environ the moral and spiritual development of young people.

The departmental worship services, from week to week, provide opportunity for the cultivation of the emotional life. The education of the class period, if real teaching is going on, calls both the intellect and the will into action, the teacher, in the method of lesson presentation, providing the stimuli and environment to which the pupil reacts. Of necessity, oral, manual, moral and spiritual forms of self-expression result. The pupil expresses *his ideas* and *ideals*; *he must*, for with him to *think* and to *feel* is to *act*. If he does not act, it is evident that there is nothing in the environmental situation that is providing the proper stimuli to call forth self-expression.

Perhaps it will be well for us to think through together some of the ways in which teachers may

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provide such stimuli for adolescents as will call forth the self-activity of the pupils during the class period. One of the best types of oral stimuli is the *question*. Ask your questions in such a way that pupils can not help but *think* and *talk* as a result. Remember that the *stirring power* of a question lies largely in the principle of its *shock* to the *mind*. When you are preparing questions for lesson discussion, ask yourself this question: Is this wording thought-producing? Will it force my pupils to think and act because of the intensity of its shock? Then, when the reactions come, as come they will, if your questions have been wisely chosen and well worded, be prepared to use the pupil's reactions in furthering the development of the lesson.

Jesus used illustrations (especially the short story) so often as a stimulus in teaching. Read Matt. 12:9-13, and note that when Jesus healed the man with the withered hand on the Sabbath day, and the scribes and Pharisees criticized him for it, he did not argue the point with them. He did not even scold them. He just told them a perfectly beautiful short story with an appeal to the feelings and intellect. He said: "What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" Then he just looked at them with soul-searching eyes and added: "How much then is a man of more value than a

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sheep! Wherefore it is lawful to do good on the sabbath day." And they (his listeners), reacting to the story, said: "Surely he must have come from God."

Debates are fruitful as a means of securing oral expression in the development of lessons. The author recalls a class of Intermediate boys that challenged a class of Intermediate girls to a debate on the following subject: "*Resolved*, That Solomon was a greater king than David." The year following, the same two classes used a forty-minute lesson period to debate the question: "*Resolved*, That Peter was a greater apostle than Paul." The pupils in both classes learned more about Solomon and David, Peter and Paul as a result of those two debates than they would have learned in an entire year of the usual type of lesson development. Dramatized Scripture stories are equally fine. Reports on assignments—anything and everything which calls into play the pupil's own activity.

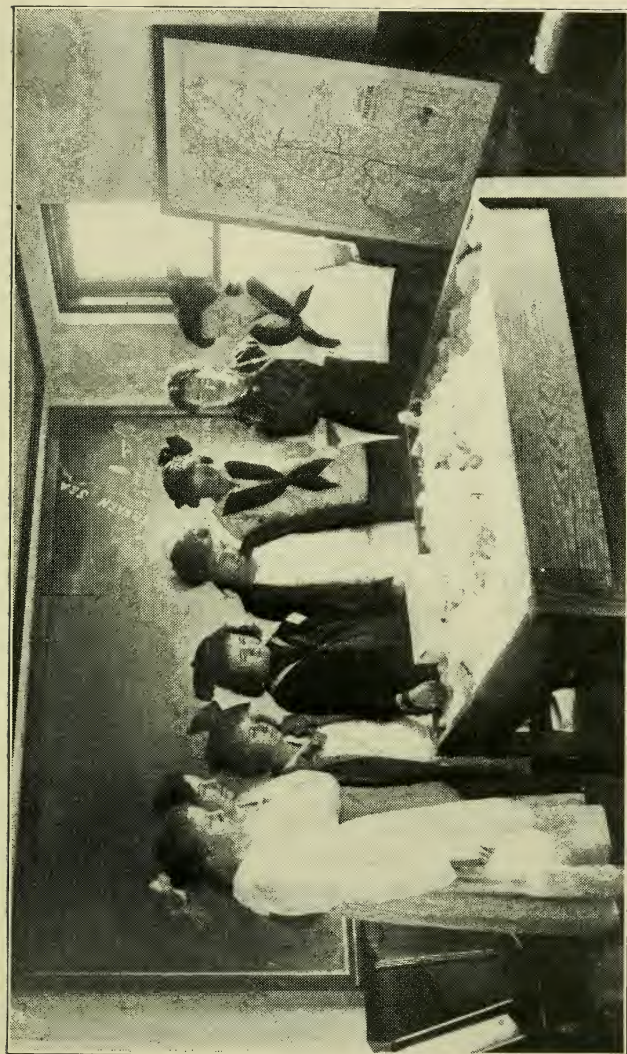
Manual forms of lesson expression are equally effective in arousing the self-activity of pupils. Maps (physical, political and historical) are splendid as a stimulus to self-expression. The author recalls a group of boys who, in connection with the nine months' study of the life of Christ from the viewpoint of the four Gospels, made an electrical map of Palestine in the time of Christ. An outline map of Palestine (14 x 18 inches) was mounted on a thin, one-half-inch board. On the margin,

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where the Great Sea is, a typewritten list of the principal points of interest in connection with the Master's life was mounted. Opposite each place a one-and-one-half-inch brass screw was placed, the point coming out on the reverse side of the board. Next, the principal mountains, rivers, cities and seas, corresponding with the names on the margin, were located on the map by means of similar brass screws, the name being written, not on the map, but on the reverse side of the board where the screw came through. The map was then turned over, and on the board side the proper city, mountain, river or sea on the margin wired with electric wire to the corresponding screw on the map. A small electric-light bulb was then inserted in the upper left-hand corner of the map where the words "Outline Map of Palestine" appear. Two electric wires were then run from the light socket to the center of the map (top), brought through the board and attached to two pointers. The small, brass curtain rods make excellent pointers. When the map-board was completed and wired, it was fastened by means of hinges to a box about six inches deep. The batteries to which the wires were attached were fastened in the lower right-hand corner of the box, and the map-lid closed by means of a hook and screw-eye fastener.

The map was made by the boys and their teacher in the through-the-week period and used in the Sunday period in mastering the geographical



Geography Class, First Christian Church, Norfolk, Va.



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and historical background of the life of Christ. The teacher would take one of the pointers and place the end of it on one of the screw-heads along the margin, opposite the name of a city, river, mountain or sea. A pupil would tell what happened at that point and with the other pointer touch the screw on the map where the event occurred. If the pupil touched the right point, the electric-light bulb would light because the circuit had been completed; if not, the pointer went to another member of the class. This electrical map afforded manual expression of a unique and interesting sort in mastering places and events in connection with their study of the life of Christ.

The making of models and objects, the collecting of curios, etc., acts also as a stimulus to manual expression. The author recalls another teacher of boys who, in developing the story of the life of Paul, outlined his lesson material in the form of periods or epochs. He presented Paul, the tent-maker, learning the trade of his father in his Tarsus home; Paul, the young student in Jerusalem, sitting at the feet of Gamaliel; Paul, the persecutor of the despised sect known as Christians; Paul, the convert to Christianity; Paul, the shepherd of the churches in Asia; Paul in bonds; Paul, the writer; Paul, a prisoner in Rome awaiting the judgment of Cæsar.

When he had finished the development of the lesson, he turned to four of the boys in the class

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and asked each one of them to write during the following week a brief three or four hundred word character sketch of Paul, with at least one paragraph on each period of his wonderful life. Then he turned to the other fellows and asked each one of them to make something that would indicate one of these periods or epochs in Paul's life. Then he said: "Bring them with you to the class when you come next Sunday, and I will show you what we are going to do."

When the class assembled on the Sunday following, the teacher placed on the table a board (18 x 24 inches) covered with dark green burlap, with picture-molding around the outside edge and a screw-eye in the top. He took the four biographies and with thumb-tacks mounted them, one on either side of the framed burlap board. Then he took the objects the other fellows had made, and with their aid fastened them, one by one, to the board. To each a slip of paper was attached, indicating the event or events that the boys had in mind as they made their objects.

The one who was to represent Paul, the student, brought a scroll on which the Ten Commandments were written. The one who was to depict Paul, the persecutor of Christians, brought a wooden sword crudely carved out in boy fashion. The one who was to illustrate Paul, the convert to Christianity, brought a small tin lamp with a wick in it. On the slip of paper attached to it were the

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words, "And a great light shone around." Paul, the shepherd of the churches in Asia, was represented by a miniature shepherd's crook; Paul, in bonds, by an iron weight; Paul, the author, by a chicken's quill; Paul, the prisoner in Rome, by a wooden stock crudely carved out, and showing the places where the head, hands and feet of criminals in ancient times were placed. This bit of manual work was hung up in the classroom, and referred to frequently as they continued their study of the missionary journeys of the apostle Paul. It served as a stimulus in increasing interest in the greatest missionary of the early church.

Biographies, the answering of questions in written form, the tracing of journeys on outline maps, theme work—these, and many other forms of manual expression, will help to call forth the self-activity of your pupils.

But we may call to our aid, in enlisting the self-activity of pupils, not only oral and manual types of lesson expression, but moral and spiritual types as well. One splendid teacher, in developing the series of lessons on the theme "Companions of Jesus" (Intermediate Graded Lesson Course), told the class, when they had finished their study of a number of these early followers of Jesus, the story of the Passion Play at Oberammergau, in Bavaria. She told them how the peasants to whom character parts have been assigned try, during the ten years that intervene between the giving of this play, to

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actually *live* the *life* of the Bible character assigned to them, with the hope that ten years later they will so well depict their character as to be chosen, the men for the part of Christos, the central figure in the Passion Play; and the women for the part of Mary, the mother of Jesus. She told how it had molded the ideals of the peasant life of that community, making their lives cleaner and finer than the lives of other peasants of less fortunate villages. Then she said: "I have been wondering, as we have been studying this series of lessons, if it would not help us if we were to try to actually live the life of these companions of Jesus." She asked one boy to take the character Andrew; another, James; another, John the beloved; another, Peter; and so on until she had assigned each boy a man character. Then she said: "I will take Mary, the sister of Lazarus, and I will try to live as I think she would live if she was here in our community to-day."

Two weeks later they were to report on the results. The boy who was to play the part of Andrew said he had shared his lunch daily with another boy in school, who was working his way through and had been going without. He had in mind Andrew's finding the boy with the loaves and fishes, and bringing him to Jesus. The boy that was to play the part of John the beloved said he had wheeled a paralytic in his neighborhood for an hour each day. The remarkable thing brought

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out in the discussion that day was the fact that the paralytic had lived in his block for years, and he had never thought to offer to take him out for an hour before. The lad that was to take the part of Peter said he had held his tongue and his fists when both were in danger of hurting people (a hot-tempered boy, who usually settled all his grievances with his fists); and so the talking it over went round the group. Finally the teacher told of some deeds of mercy that she had done during the past two weeks, that she felt somehow Mary would have found time to do, if she had been living in their community.

A bit dangerous, you say (such a form of self-expression)? I grant it. Teachers and pupils might easily burlesque a thing of that sort and make it of infinite harm to the group; but it was the sincerity and earnestness with which both teacher and pupils entered into the spirit of the thing that made it of value as a moral and spiritual type of lesson expression.

Tasks that have to do with individual growth in the things of the spirit; service activities (both individual and group); missionary and benevolent work—all these things will help teachers to transform lessons into life through self-expression.

### HOW TO GET RESULTS.

Plan in advance the ways in which you are going to enlist the self-activity of your pupils. Be

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specific in what you ask them to do; and when pupils make a perfectly fine contribution of any kind, show your appreciation by commending and using it.

Do what you require your pupils to do, and do it first. If you are going to ask them to make a harmony of the Gospels, make yours in advance. The teacher is a guide; and a guide knows, because he has traveled that way before.

Do not ask pupils to volunteer to draw a map, outline a lesson, etc. Take it for granted that you have their co-operation. Indicate that you need certain things for lessons that are to follow, and ask one or more of the group to work with you in getting things ready.

An educational exhibit of completed manual work will help to enlist co-operation in the future. Special recognition by an honor seal, or something of that sort, on promotion cards and certificates, will serve as an incentive in the Intermediate and Senior departments. The graded credit system and scholarships plans suggested in Chapters II. and III. are also worthy incentives.

Remember, too, that your own example is a mighty factor. If you expect service from your pupils, be a serving Christian yourself. Let the joy you find in service glow in your face and radiate in your life. It will call forth an answering joy and enthusiasm for service on the part of your pupils.

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### SOCIAL AND SERVICE ACTIVITIES.

But the instruction of the lesson period is only a part of the educational work of the church through its church school. The education of the "between lessons" period is equally important. The church school touches the physical, intellectual, social and service life of boys and girls; and self-expression along all of these lines must be called into play continually if pupils are to grow into the fullness of the stature of the Christ. The church in its educational program must provide a fitting environment for the expression of the social instincts; for the basic principle in work with young people is the recognition of the social element in education. Class and department social and service good times, especially if young people have a large share in planning and conducting such activities, mean growth in social ideals.

One departmental activity a quarter is the minimum in the program of work with young people in most churches. The following activities are merely suggestive:

1. Annual membership campaign. Usually in the month of October. Survey the community. Secure the names and addresses of all young people not attending church and Sunday school. Give each class a certain number of the names and addresses, and see how many they can win to regular attendance during the month that follows.

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Those not won that month may be given to another class the next month, etc.

2. Annual sale of Red Cross Christmas seals for the tubercular hospital fund. Take the church (or, in small towns, the telephone) directory. Apportion alphabetically its pages to the various classes in the departments of the Secondary Division, with the understanding that the sale of stamps (seals) is to begin the middle of November. Members of each class are to get in touch with persons whose names are on the pages assigned to them, and sell them their Red Cross seals for Christmas packages. Turn over to the Red Cross the funds received.

3. Be responsible for a community Christmas tree each year in some neglected district. Secure from the members of the church filled baskets to go to needy families, and that may be given out in connection with the tree on Christmas eve. Set the different classes at work filling surprise bags for the children of the poor. Secure donations of fruit and nuts from merchants, to be given out on Christmas eve. In fact, let the young people plan and carry out the whole community Christmas-tree festival.

4. Annual department birthday social. Celebrate at one time all the birthdays for the year, by grouping together the pupils born in a given month. Appoint in advance a captain for each group. Then have each leader call his group to-

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gether and work out a surprise stunt that will indicate, without telling, the month in which the group was born. For illustration:

January might take "The First" or "Snowbound," etc.

February: "Washington's Birthday," "St. Valentine," etc.

March: "The Vernal Equinox," "Inauguration Day," etc.

April: "April Showers," "Easter," "April Fool," etc.

May: "May Apple," "May Day," "Mothers' Day," etc.

Each group should get together at least once to practice their charade or stunt. On the night of the social the captain of each group will announce the number of acts or scenes in the charade his group is putting on, and the number of syllables in the word, or words in the phrase, they have in mind. Each group should be given five minutes in which to put their stunt on, and the other groups three minutes in which to guess what the month is and what phrase or word the group for that month has in mind. The months ought not to be called in their calendar order. A blue ribbon may be awarded for the most clever stunt.

5. Fathers' and Sons' banquet or spread. The fathers to entertain their sons one year, and vice versa. In one held recently in the down-town section of a city in the Central States only five sons brought their own fathers.

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6. Mothers' Day<sup>1</sup> party or banquet. The mothers to entertain their daughters, and vice versa; or the whole department, both boys and girls, may entertain together. Usually a short program of music, recitations and stunts, followed by games and refreshments. If a banquet, then some such theme as "Getting Each Other's Viewpoint," around which the toasts may be arranged.

7. The Fourth of July Christmas tree. Get in touch with some mission field of your own communion and find out the little things they need and can use in their work. Place the list on the bulletin-board or give them out in written form to the presidents of organized classes. Announce that on Fourth of July morning, afternoon or evening, the gifts (one from each member in the department) are to be brought, packed in the missionary box, and shipped to the mission station in need. It will arrive sometime near Christmas. Sometimes this may be held in connection with a Fourth of July breakfast for young people, the group going in a body, after the box has been packed, to some park or playground to direct games for children and to help to provide a sane and safe Fourth.

8. Annual banquet for young people. Themes: "In Training," "Measuring Up," "Preparedness," "Rebuilding the Wall," etc. The following program will be suggestive as to how boys and

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<sup>1</sup> The second Sunday in May is Mothers' Day.

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girls may be developed through planning for and participating in affairs of this type:

BANQUET THEME: "MEASURING UP."

Toastmaster—An older boy or girl.

Song—"America."

Invocation.

### EATS.

Class and department "yells" and "slogans."

Toast of Welcome (teen-age boy or girl).

Response (by the pastor, or a member of the church board).

Toast—"The Girl that Measures Up" (by an older girl).

Toast—"The Boy that Measures Up" (by an older boy).

Music—(duet or solo by boys or girls).

Toast—"The Teacher that Measures Up" (by one of the teachers).

Toast—"The Class that Measures Up" (by an older boy or girl).

Toast—"The Department that Measures Up" (by the counselor).

Special Music.

Toast—"The School that Measures Up" (by the general superintendent).

Toast—"The Life that Measures Up" (by the pastor).

Farewell Song.

Benediction.

9. Participation in city-wide, county and State Older Boys' and Girls' Conferences; and in the Secondary Division Teen-age Boys' and Girls' Crusade for community betterment. See Chapters

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XIII. and XIV. of "The Boy and the Sunday School," by Alexander, for plans and program.

10. Participation in denominational young people's conferences, missionary conferences, summer schools and assemblies. Write to your own church or Sunday-school headquarters for plans and programs.

## X

### THE ULTIMATE GOAL

WE have thought through together the origin and growth of the Secondary Division of the church's school with relation to the youth of the church. We have considered the nature of the pupils with whom we are to work, and the aims we hope to realize in the life of young people as we put our hands to the task of molding human clay into the fullness of the stature (physical, intellectual, social and spiritual) of the Christ. We have talked of the organization, the equipment, the program and the activities through which we hope to realize in the life of the youth of the church the ideals of Jesus in building among his fellow-men the Kingdom of Heaven.

Perhaps it would be well for us in this closing chapter to think through together *some things* that are *deeper* and more *fundamental* than any of the things we have considered hitherto, and that must be in the *life* of the *leadership* of the youth of the church if we are to realize the ultimate goal of the church for its youth; namely, to win to Christ, to hold and train for his service, and to enlist in his

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Kingdom-building enterprise in the home, church, community and world.

The first emphasis must of necessity be on the "inner life" of the leadership of young people. In these days there is an overwhelming tendency to stress the external. Efficiency! Efficiency! We hear it on every hand! But no external efficiency, no skill in management and organization, no equipment, no special knowledge or knack in handling either individuals or groups of adolescents, will ever make up for an *inward lack* of the *spirit of Christ*. Nowhere is it more true than in dealing with young people that "the *letter killeth*; but the *spirit maketh alive*." For whenever and wherever the *spirit of Christ* is enshrined in the heart of the leadership of young people—no matter how inadequate the organization and equipment, how poor the environment, how scant the opportunity for the growth and training of youth in service—there *Christ is*, and there his life-giving power which perfects all human imperfections manifests itself. The spirit of Christ is not something external. It is an inward disposition that determines one's attitude toward God, toward man, and toward the problems of human experience. It has to do with the roots of life, determining conduct and ripening character.

The growth and development of one's own spiritual life is not something we can take for granted; for while it is true that man is by nature

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religious, it is also true that the religious instinct is subject to the same laws of growth and development that govern all other human powers. Exercise means growth; the lack of exercise, atrophy and death.

Is your own spiritual life growing from year to year? Bible study, prayer and meditation, daily Christian living—these are the avenues through which the soul grows Godward. Teachers and leaders of young people ought to be the happiest people in the world. In the preparation of lessons from week to week they should find real joy, for lessons studied prayerfully and conscientiously afford opportunity not only for guiding the growth and development of boys and girls, but a steady and systematic growth in one's own spiritual life as well. Love your task; be passionately interested in your work, for the Gospel story can never become "glad tidings" to others except through the personal manifestation of Christ's own miracle-working power in your soul.

Do you pray often, going apart, as Jesus did, into some place of quiet and solitude, and lifting your voice to God in prayer for your own life that it may be the human instrument used of him for divine purposes? If not, then you are neglecting the means of growth which Jesus in his own life here on earth used most. Make a prayer list of your own pupils. Study their individual lives, their strength and weaknesses. Go often into your

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own closet apart, and there lift their names, one by one, to God in prayer. Read the seventeenth chapter of John, and note how Jesus prayed for those whom the Father had entrusted to him.

Are you weak, conscious of your own inability to live daily as a child of God should live? Take it to him in prayer, for your strength cometh from him. Do not pray to be excused because of some human frailty or inability. Pray to be used abundantly, for strength cometh through exercise. Phillips Brooks says: "Do not pray for easy lives. Pray to be stronger than you are. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. *But you shall be a miracle*; every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God."

Teachers and leaders of young people must not only be sincerely and devoutly spiritual, but they must have a faith that is genuine and steadfast. In these days of scientific investigation, when God, Christ and the human soul are being placed in the crucible of laboratory experimentation and observation, the teachers of the young must have the kind of a faith that shines through, and is triumphant over, all doubts. Suppose that science should discover that there is no such thing as God and the human soul? Would it kill faith, hope and love in humanity? Would it still the longing in your life

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for companionship with an all-wise Father, the love of home and country, the joys and sorrows of your every-day life, your appreciation of the beautiful, or the feeling of sympathy that comes through fellowship in suffering? No! These things can not be disturbed by scientific investigation, because they are part of the warp and woof of humanity. Richard Watson Gilder says:

“Wherever there are tears and sighs,  
Wherever there are children’s eyes,  
Where man calls man his brother  
And loves, as himself, another,  
Christ lives.”

The task of the teacher and leader of young people is to *live* Christ a little better every day, and they will *feel* God, for *Christ* and the *Father* are *one*. “Other foundation can no man lay [scientist or otherwise] than that which is laid, which is Jesus Christ.” Do you associate closely enough with Christ to say with Paul, “For I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day”? Try it; it will give you the triumphant faith, and help you to lead boys and girls through the critical years of adolescence.

The leadership of youth must have not only a faith that is sure and steadfast; but a hope that is eternal, that knows no such thing as discouragement, that sees no insurmountable difficulties, that

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radiates joy and enthusiasm in service, that out of weakness and inefficiency brings strength and perfection. Youth in its very nature demands a leadership that is interested, optimistic and enthusiastic. Young people know no such thing as failure. With them there is no limit of energy, of capacity or of power; and they will not follow long a leadership that is uninterested, that does little or nothing, or that fails to bring to a successful completion things that have been begun. They want to be challenged to do big things in a big way; and they need to be guided, directed and encouraged by a wise and enthusiastic leadership to bring to a successful fruition every enterprise that is begun.

Then, too, the teachers and leaders of young people must have love for Christ, his church and his Kingdom; and it must be love of a sacrificial sort. Jesus expressed the kind of love we must have when he said to his disciples, "Love one another as I have loved you;" and then he gave *his life* to evidence how great was that love. If you are unwilling to deny yourself; unwilling to forget your own desires, pleasures, ambitions, for the good of the individual, the church and the Kingdom—you can not hope to lead adolescents into the fullness of the abundant life. The test of your efficiency is not how many facts you have taught your pupils, but what boys and girls under your leadership have become. Phillips Brooks

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says: "Greater than anything else in education, vastly greater than any question about how many facts a teacher may have taught his pupils, there must always be this other question: Into what presence has he introduced him; before what standard has he made his pupil stand? In the answer to that question are all the deepest issues of the pupil's life." Are you introducing your boys and girls to Him from year to year with ever-increasing power and skill? Are you helping them to realize in their own lives the Christ ideal in life and conduct? Love, of a sacrificial sort, embodying itself in your life will do more to vitalize and personalize the spirit of Christ in the lives of young people than any other force. Read the thirteenth chapter of First Corinthians and ask yourself how many of the attributes of love are finding increasing expression in your own daily life. What *you are* will *determine* in a large measure what *you are able* to help your *pupils to become*.

The goal of Christian education is to produce, through worship, instruction and expression, groups of trained, consecrated Christian lives dedicated to the task of building in this world the Kingdom of God. It can only be realized through a leadership that is on fire with the love and passion of Christ for the souls of men everywhere. It requires a leadership that feels, that knows, that cares. When in all the body of Christ we shall come to have groups of knowing, feeling, caring

## YOUTH AND THE CHURCH

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teachers who see the whole task of the church with relation to the Kingdom-building enterprise of our Lord, and their share in that task, then we will be in position to realize in the life of young people the view of a world church, a world program, and a world kingdom.

Just now the world is feeling after God as it has not felt before; just now the world is calling upon God as it has not called before. America is calling, war-cursed Europe is calling, Asia's needy millions are calling, the dark-skinned Africans are calling, the whole of Latin America is calling, the islands of the seas are calling; while the coming of the Kingdom, the Fatherhood of God and the brotherhood of man *waits* for the *teachers of youth* to so *live, teach* and *serve* as to inspire the youth of the church to bring to pass in this world the *Kingdom of God*.

Leaders of youth, purge therefore yourselves. Live purely, love passionately, serve supremely, for "the King's business requireth haste."

## A CLASSIFIED LIST OF BOOKS FOR TEACHERS OF INTERMEDIATE, SENIOR AND YOUNG PEOPLE'S CLASSES

### ADOLESCENT PSYCHOLOGY.

- Richardson, *The Religious Education of Adolescents*, The Abingdon Press, New York City.
- Slattery, *The Girl in Her Teens*, Pilgrim Press, Boston.
- Moxcey, *Girlhood and Character*, The Abingdon Press, New York City.
- Slattery, *The Girl and Her Religion*, Pilgrim Press, Boston.
- McKeever, *Training the Girl*, The Macmillan Co., New York City.
- Slattery, *The Girl and Her Community*, Pilgrim Press, Boston.
- Espey, *Leaders of Girls*, The Abingdon Press, New York City.
- Lowry, *Herself*, Forbes & Company, Chicago.
- Hall, *From Youth to Manhood*, Association Press, New York City.
- Forbush, *The Boy Problem*, The Westminster Press, New York City.
- Burr, *Adolescent Boyhood*, The Seminar Publishing Co., Springfield, Mass.
- Lowry, *Himself*, Forbes & Company, Chicago.
- McKeever, *Training the Boy*, The Macmillan Co., New York City.
- Rafferty, *Brothering the Boy*, Griffith & Rowland Press, Philadelphia.

## A CLASSIFIED LIST OF BOOKS

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Alexander, *The Sunday School and the Teens*, Association Press, New York City.

Alexander, *The Teens and the Rural Sunday School*, Association Press, New York City.

King, *The High School Age*, The Bobbs-Merrill Company, Indianapolis, Ind.

### METHODS.

Athearn, *The Church School*, The Pilgrim Press, Boston.

Foster, *Problems of Intermediate and Senior Teachers*, The Westminster Press, Philadelphia.

Alexander, *The Boy and the Sunday School*, Association Press, New York City.

Foster, *The Intermediate Department*, The Westminster Press, Philadelphia.

*The Standard Teacher Training Course* (three years), obtainable from any of the publishing companies.

### MISSIONARY METHODS.

Diffendorfer, *Missionary Education in Home and School*, The Abingdon Press, New York City.

Beard, *Graded Missionary Education in the Church School*, The Griffith & Rowland Press, Philadelphia.

Hutchins, *Graded Social Service in the Sunday School*, The University of Chicago Press, Chicago.

Trull, *Missionary Methods for Sunday School Workers*, Missionary Education Movement, New York City.

Trull and Stowell, *The Sunday School Teacher and the Program of Jesus*, Missionary Education Movement, New York City.

Trull, *Missionary Programs and Incidents*, Missionary Education Movement, New York City.



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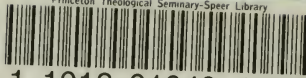
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